HAJJ AND UMRAH GUIDE

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Introduction by

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أعوذ بالله من الشيطان الرجيم

ٱلْحَجُّ أَشْهُرٌ مَّعْلُومَٰتٌ ۚ فَمَن فَرَضَ فِيهِنَّ ٱلْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ وَلَا جِدَالَ فِى ٱلْحَجِّ ۗ وَمَا تَفْعَلُوا۟ مِنْ خَيْرٍ
يَعْلَمْهُ ٱللَّهُ ۗ وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ
يَٰٓأُو۟لِى ٱلْأَلْبَٰبِ ﴿١٩٧﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن
تَبْتَغُوا۟ فَضْلًا مِّن رَّبِّكُمْ ۚ فَإِذَآ أَفَضْتُم مِّنْ
عَرَفَٰتٍ فَٱذْكُرُوا۟ ٱللَّهَ عِندَ ٱلْمَشْعَرِ ٱلْحَرَامِ ۖ
وَٱذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِن كُنتُم مِّن قَبْلِهِۦ
لَمِنَ ٱلضَّآلِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ
ٱلنَّاسُ وَٱسْتَغْفِرُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٩﴾
فَإِذَا قَضَيْتُم مَّنَٰسِكَكُمْ فَٱذْكُرُوا۟ ٱللَّهَ كَذِكْرِكُمْ
ءَابَآءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۗ فَمِنَ ٱلنَّاسِ مَن
يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا وَمَا لَهُۥ فِى ٱلْءَاخِرَةِ مِنْ
خَلَٰقٍ ﴿٢٠٠﴾ وَمِنْهُم مَّن يَقُولُ رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا
حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾
أُو۟لَٰٓئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا۟ ۚ وَٱللَّهُ سَرِيعُ ٱلْحِسَابِ ﴿٢٠٢﴾

سورة البقرة

INTRODUCTION

Praise be to Allah who made Hajj to His Sacred House an obligation upon every able Muslim, and made the accepted Hajj an expiation for sins and transgressions. And blessings and peace be upon His chosen Prophet, the most excellent of those who has performed tawaf and sa'i and the most noble of those who has praised Allah and supplicated, and upon his family, his companions and all those who have followed his pattern and example.

I welcome you, noble pilgrim, to this secure city and I ask Allah to enable you to complete the rites of Hajj and Umrah in the way pleasing to Him, done purely for His acceptance and correctly according to the Sunnah of His Prophet ﷺ. May He accept it and place it in the balance of your good deeds.

My brother pilgrim, as there is for every group a leader and for every journey a guide, the leader of the Hajj group is Prophet Muhammad ﷺ and their guide is his example and Sunnah, for he has said, "Take from me your rites of Hajj." therefore, it is incumbent on everyone who approaches the House of Allah for Hajj or Umrah to learn the way it was performed by the Prophet ﷺ through accurate guidebooks and by asking scholars about any uncertainties one may have..

This book now before you, noble pilgrim, is written in clear language and has a new format which presents and simplifies for you the rulings pertaining to Hajj and Umrah which I hope you will make use of as your guide.

If you should have any doubts or questions, the Islamic Affairs of the Kingdom of saudi Arabia will be at your service to clarify whatever you need to know. You will find in its tents and cabins scholars who can guide and direct you, as Allah, the Exalted has said, "So ask the people of the message {i. e. scolars] if you do not know".

فَسۡـَٔلُوٓاْ أَهۡلَ ٱلذِّكۡرِ إِن كُنتُمۡ لَا تَعۡلَمُونَ

I would like to express deep thanks to my brother, shaikh Talal bin Ahmad al-Aqeel for the compilation of this guidebook. I ask Allah to place it and all his efforts in this field in the balance of his good deeds, and to increase his reward and that of his colleagues in the Committee for Distribution of Religious Publications to Pilgrims in Jeddah for their blessed work.

If I may advise you, dear guest of Allah, I would remind you and myself to use this precious time to earn the approval of Him whose guest you have become within the sanctuary of His noble House and to avoid anything that angers Him, for Allah has said, "And whoever intends therein [a deed] of deviation or wrongdoing - We will make him taste of a painful punishment".

وَمَن يُرِدۡ فِيهِ بِإِلۡحَادِۭ بِظُلۡمٖ نُّذِقۡهُ مِنۡ عَذَابٍ أَلِيمٖ

I ask Allah to accept your Hajj and forgive your sin, and Allah knows best. blessings and peace upon His servant and messenger, our belobed imam and example, Muhammad, and upon his family, companions and followers. Was - salamu alaikum wa rahmatullahi wa barakatuh.

Minister of Islamic Affairs, Waqf, Da'wah and Irshad
Salih bin Abdul - Aziz bin Muhammad Aal ash-Shaikh

THE ANCIENT HOUSE
(Al-Bayt al-Ateeq)

All praise is due to Allah, Lord of the worlds, and blessings and peace be upon our Prophet and upon his followers and companions.

The honored Ka`bah is called "the Ancient House".

It is the focus of Muslim hearts in every corner of the globe. Toward it are directed their faces and hearts, humbly reverent in prayer to Allah alone, five times a day. Muslims have traveled to the Ancient House from every part of the earth to perform their religious rites and perform tawaf around the Ka`bah since the time it was built by Prophet Ibrahim (peace be upon him) to be the first house for the worship of Allah - where Allah would be worshipped according to guidance and true vision with a pure belief free from superstition and erroneous concepts.

Allah, the Exalted, said:

" Indeed, the first house [of worship] established for mankind was that at Bakkah [i.e., Makkah], - blessed and a guidance for the worlds. In it are clear signs [as] Maqam Ibrahim. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage (hajj) to the House - for whoever is able to find thereto a way. But whoever disbelieves [by refusal] - then indeed, Allah is free from need of the worlds."

إِنَّ أَوَّلَ بَيۡتٖ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكٗا وَهُدٗى لِّلۡعَٰلَمِينَ ٩٦
فِيهِ ءَايَٰتُۢ بَيِّنَٰتٞ مَّقَامُ إِبۡرَٰهِيمَۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنٗاۗ وَلِلَّهِ عَلَى ٱلنَّاسِ
حِجُّ ٱلۡبَيۡتِ مَنِ ٱسۡتَطَاعَ إِلَيۡهِ سَبِيلٗاۚ وَمَن كَفَرَ فَإِنَّ ٱللَّهَ غَنِيٌّ عَنِ ٱلۡعَٰلَمِينَ

(3:96-97)

THE PILLARS OF ISLAM

Dear Muslim;

It has been confirmed from the Prophet ﷺ in hadiths of al-Bukhari and Muslim that Islam is built upon five:

- Testimony that there is no god but Allah and that Muhammad is the Messenger of Allah
- Establishment of prayer (salah)
- Giving zakah
- Fasting Ramadhan
- Hajj (pilgrimage) to the sacred House of Allah

Thus, it is clear to us that Hajj is among the pillars of Islam and that whenever a person has the ability, his Islam is not complete until he performs Hajj. However, Hajj is not required except once in a lifetime. After Allah had made hajj an obligation, a man asked the Prophet ﷺ, "Is it every year, O Messenger of Allah?" He ﷺ replied,

"hajj is once, and for one who does more it is voluntary."

(Narrated by Ahmad, Abu Dawud and an-Nasa'i - Saheeh)

The hajj must be purely for Allah alone, and not for showing off or gaining a reputation. Allah, the Exalted said in a hadith qudsi:

"I am the most self-sufficient of partners, needing no partnership. If one does a deed for Me and for another [simultaneously], I abandon him and his partnership."

(Muslim and Ibn Majah)

In addition, the hajj should be performed according to the way taught by Allah's Messenger ﷺ.

Therefore, we advise our brothers and sisters who intend to perform Hajj not to travel until they have learned how the Prophet ﷺ did it, so they can comply with the order of Allah's Messenger:

"Take from me your devotional rites."

(Muslim)

1. The pilgrim should intend his/her hajj and Umrah for the approval of Allah, seeking nearness to Him, and not for worldly reasons, pride or position, or obtaining a title or reputation.

2. It is desirable for the traveler to first write his will and state what he owes and what is owed to him. He should return any trusts in his possession to their owners or else obtain their permission to retain them, for our lives are in the Hand of Allah.

3. One should repent from sins and disobedience to Allah, regretting what was past and determining not to return to such sins again.

4. He must return any property taken unjustly if he had done so, and compensate people for wrongs done to them. If unable, he must ask them for their forgiveness.

5. For hajj or Umrah one must use halal wealth because Allah is pure and accepts only what is pure.

6. One should avoid all kinds of wrongdoing. He should not harm anyone by his tongue or his hand. He should not push and crowd other pilgrims in a way that will harm them. He should neither backbite others nor spread gossip; nor should he argue with his companions or others except in a good way. He should not lie or say things about Allah of which he has no knowledge.

ETIQUETTE OF THE HAJJ JOURNEY

7. The pilgrim should learn and understand the rulings pertaining to Hajj and Umrah.

8. The traveler should be attentive to all his duties, the greatest of which is prayer at its proper time in congregation. He should increase his good deeds such as reciting the Qur'an, remembering and mentioning Allah, supplication, kindness to people through word and deed, helping those in need, giving sadaqah to the poor, ordering what is right and forbidding what is wrong.

9. It is recommended that the traveler do his best to choose righteous companions.

10. The traveler should have good morals and manners with people, including patience and forgiveness, gentleness and kindness, forbearance, modesty, generosity, justice, mercy, trustworthiness, truthfulness, loyalty, piety, etc.

11. It is desirable that the traveler advise his family to be conscious of Allah, for that is what Allah has instructed the former and later peoples.

12. It is desirable that the traveler recites regularly the supplications and words taught by the Prophet ﷺ , among them the supplications when setting out and when boarding the means of transport.

(See p.75)

IHRAM

Ihram is the first of the rites of Hajj and Umrah.

It means the intention (niyyah) to enter the state of consecration for hajj or Umrah. The time for performance of Umrah is any time throughout the year. The time for Hajj is during the Hajj months, which are:

Shawwal, Dhul-Qa`dah and the first ten days of Dhul-hijjah.

The duties of Hajj and Umrah begin with ihram at the meeqat (a point some distance from Makkah beyond which a pilgrim may not pass without ihram - Refer to page 10).

When someone intending Hajj or Umrah reaches the meeqat on land by car or other transport, he should make ghusl (a complete bath) and use scent if it is easy for him, but there is no sin upon him if he does not bathe. Then he wears two clean white ihram garments - one wrapped around his waist and the other over his shoulders. There is no particular dress for a woman in ihram, but she wears whatever clothing adequately covers her body of any color, as long as it is not conspicuously decorative.

Then, he/she makes the intention of ihram for Umrah or Hajj, saying:

"Labbayk for Umrah", if he intends only Umrah

"Labbayk for Umrah with release until Hajj", if he intends Hajj at-Tamattu*

"Labbayk for Umrah and Hajj", if he intends Hajj al-Qiran*

"Labbayk for Hajj", if he intends hajj alone (al-Ifrad)*

(* See page 15 for an explanation of these terms.)

With these words he has begun the talbiyah, announcing that he is now in the state of ihram.

When the pilgrim comes by sea or by air, it has become customary for the captain or a crew member to announce approach to the meeqat so that the pilgrims among the passengers can prepare themselves for ihram. Then when they reach the meeqat, they begin the talbiyah for Hajj or Umrah.

It is allowable for the pilgrim to put on his ihram garments at home in his own country and begin the rites of Hajj or Umrah in the ship or plane with pronunciation of the talbiyah upon reaching the meeqat.

Men recite the talbiyah in a loud voice, and women quietly to themselves.

BEFORE IHRAM

Before ihram it is recommended to do the following:

1. Trim the nails and mustache, remove underarm and pubic hair
2. Wash the entire body when it can be done easily. But there is no blame if one does not bathe.

The aforementioned is from the Sunnah and applies to both men and women.

3. The man removes all of his regular (stitched) clothing and puts on the ihram garments.
4. The woman removes her fitted face mask or niqab. She can cover her face from non-mahram men by letting down a part of her headcover (khimar) over it, and there is no problem if the cloth touches her face.
5. After bathing, the man perfumes his body, but not his ihram garments.

The woman uses only a faint scent that will not be noticeable.

6. Upon completion of that mentioned above, the pilgrim makes the intention to complete the Hajj or Umrah, and by doing so he/she has entered the state of ihram, even without having pronounced anything out loud. If one intends ihram immediately after an obligatory prayer it is good. Or he can pray two rakahs as the Sunnah after wudhu .

If one is performing Hajj or Umrah on behalf of someone else, he makes that intention at the time of ihram, and may say, "Labbayk for so-and-so..."

There is no particular prayer specified in the Sunnah for assuming ihram.

The Words of Talbiyah

"Labbayk-Allahumma labbayk. Labbayka la shareeka laka labbayk. Innal-hamda wan-ni mata laka wal-mulk. La shareeka lak."
(I respond [in obedience] to You, O Allah, I respond. I respond - no partner is there to You I respond.
All praise and favor is Yours, and sovereignty. There is no partner to You.)

When to Recite the Talbiyah

During Umrah: from the moment of ihram until the beginning of tawaf.
During Hajj: from the moment of ihram until the stoning the large pillar (jamrah) on the morning of Eid.

THE MEEQATS FOR IHRAM

The Prophet(specified five points for entering ihram for those intending Hajj or Umrah. These are:

Dhul-Hulayfah	the meeqat for those coming from Madínah. Today it is called "Abyar Ali", and is 450 kilometers from Makkah al-Mukarramah.
Al-Juhfah	the meeqat for those coming from or through Syria, Jordan, northern Hijaz, North Africa and Egypt. It is near the town of Rabigh, 183 kilometers from Makkah, from which people nowadays enter ihram.
Qarn al-Manazil	the meeqat for those coming from or through Najd (eastern Arabia). It is now called "as-Sayl al-Kabeer" and lies 75 kilometers from Makkah.
Yalamlam	the meeqat for those coming from Yemen and farther south.Today, people assume ihram from as-Sadiyah, which is 92 kilometers from Makkah.
Dhatu Irq	the meeqat for those coming from the direction of Iraq, which is 94 kilometers from Makkah al-Mukarramah.

It is obligatory for everyone intending hajj or Umrah to assume ihram before entering the area beyond these points. Any who knowingly pass through without ihram must return to the meeqat for ihram,

otherwise the violation requires the slaughter of a sheep in Makkah for distribution to the poor.

Concerning meeqats, the Prophet ﷺ said

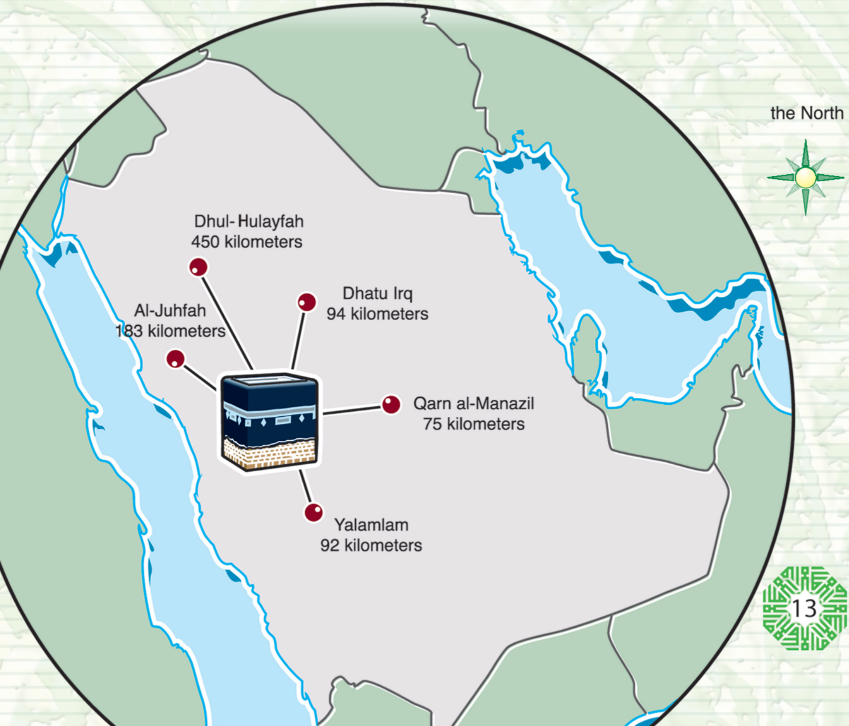
> "They are for those who come from them and those from beyond them who intend Hajj and Umrah."

(Al-Bukhari and Muslim)

Residents of Makkah assume ihram for hajj from Makkah itself, but for Umrah they must go to an area outside the borders of the haram sanctuary, the nearest of which is at-Taneem.

Those who live inside the meeqat area, for example, in Jeddah, Masturah, Badr, Bahrah, Umm Salam or ash-Shara'i, assume ihram from their homes.

For them, their place of residence is the meeqat.


the North
Dhul- Hulayfah
450 kilometers
Dhatu Irq
94 kilometers
Al-Juhfah
183 kilometers
Qarn al-Manazil
75 kilometers
Yalamlam
92 kilometers

PROHIBITIONS DURING IHRAM

Once the pilgrim has entered the state of ihram at the meeqat, the following is prohibited to him:

- Removing hair or cutting the nails. (However, if some hair falls or is pulled out unintentionally or if the hair or nails are cut due to forgetfulness or ignorance of the ruling, it is excused.)

- Using perfume or scent on the body or clothing. (What remains on the body from before ihram is excused, but scent in clothing must be washed out.)

- Hunting land animals or cooperating in that by chasing or pointing out game within the boundaries of the Haram. This applies to all Muslims, male and female, whether in ihram or not.

- Cutting or uprooting any trees or green plants within the Haram boundaries which were not planted by man. This also applies to all Muslims, irrespective of ihram.
- Picking up anything dropped or lost in Makkah by anyone unless to assist in finding the owner. Again, the ruling applies to all, with or without ihram.

PROHIBITIONS DURING IHRAM

- Marrying, sending a proposal or arranging a marriage for oneself or another, as well as marital intercourse and anything that stimulates desire. The Prophet ﷺ said,

> "One in ihram must not marry, be wedded or propose."

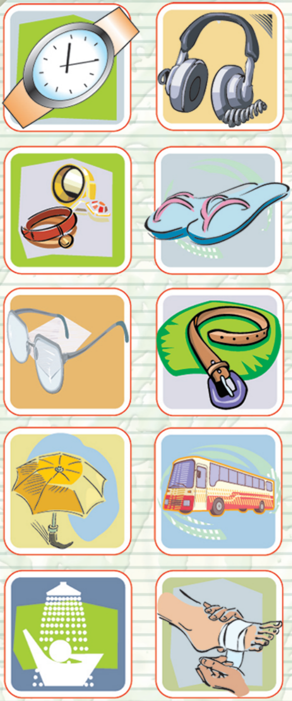
(Muslim)

- A woman during ihram is not permitted to wear gloves or a niqab or burqa` (a tightly fitted face mask). When there are unrelated men nearby she covers her face with part of her headcover.

- A man in ihram is not permitted to cover his head with the ihram garment or any headgear such as a cap, cloth headcover or turban. If he should do so having forgotten or out of ignorance of the ruling, he should remove it as soon as he is aware of it and no ransom is required from him.

- The man is also not allowed to wear garments stitched to fit the body or part of it, such as a gown or robe, a shirt, pants, underwear or shoes. One who cannot obtain a waist wrapper for ihram may wear loose pants and one who cannot find sandals may wear slippers with no ransom required.

WHAT IS PERMISSIBLE DURING IHRAM



- While in Ihram, one is allowed to do the following:
- Wear a wristwatch, ring, eyeglasses, earphones,
belt and sandals below the ankles.
- Shade oneself under an umbrella or ceiling,
including that of a car or bus.
- Carry baggage, mattresses, etc., on his head.
- Bandage a wound.
- Change one's garments, as well as cleaning or washing them.
- Wash his/her head and body. If any hair should come out unintentionally it is excused.

Additionally, if a man covers his head with a cap or cloth out of forgetfulness or ignorance he must remove it as soon as he remembers or knows, and there will be no ransom due from him.

TYPES OF HAJJ RITES

Those intending Hajj choose one of the three kinds:

1. Tamattu Umrah followed by hajj separately which requires the sacrifice of an animal	One assumes ihram for Umrah during the Hajj months (which are Shawwal, Dhul-Qa`dah and the first ten nights of Dhul-Hijjah), saying, "Labbayk for Umrah with release until Hajj". After completing the Tawaf and sa`i of Umrah and cutting the hair, he/she is released from ihram and all its restrictions. Then on the 8th of Dhul-Hijjah he assumes ihram again for Hajj from his place of residence and sets out to complete the Hajj rites. He is required to offer a sacrifice of a sheep or goat, or seven people may share in the sacrifice of a camel or cow. If he cannot do so, then he must fast three days during Hajj and seven days when he returns home.
2. Qiran Umrah followed by hajj which requires the sacrifice of an animal	The pilgrim intends one ihram for both Umrah and Hajj, saying, "Labbayk for Umrah and Hajj". Upon reaching Makkah, he performs tawaf al-qudúm and sa`i, which serves as the sa`i for both Umrah and Hajj. He does not cut his/her hair and remains in ihram until the 8th of Dhul-Hijjah when the Hajj rites begin. Then he completes the Hajj, except that he need not perform sa`i a second time. He, also, is required to sacrifice a sheep or goat or share in a camel or cow as one of seven.
3. Ifrad hajj alone which does not require the sacrifice of an animal	One intends ihram for Hajj only, saying, "Labbayk for Hajj". In Makkah he performs tawaf al-qudum and sai for Hajj, remaining in ihram until the rites are completed. He is not required to sacrifice an animal since he did not perform both Umrah and Hajj.

tamattu is preferable for those pilgrims who do not bring sacrificial animals along with them, and this is what the Prophet ﷺ instructed his companions. (Those who bring sacrificial animals with them do Qiran. and the residents of Makkah. Ifrad only.)

BEFORE THE DAY OF TARWIYAH
(8 Dhul- Hijjah)

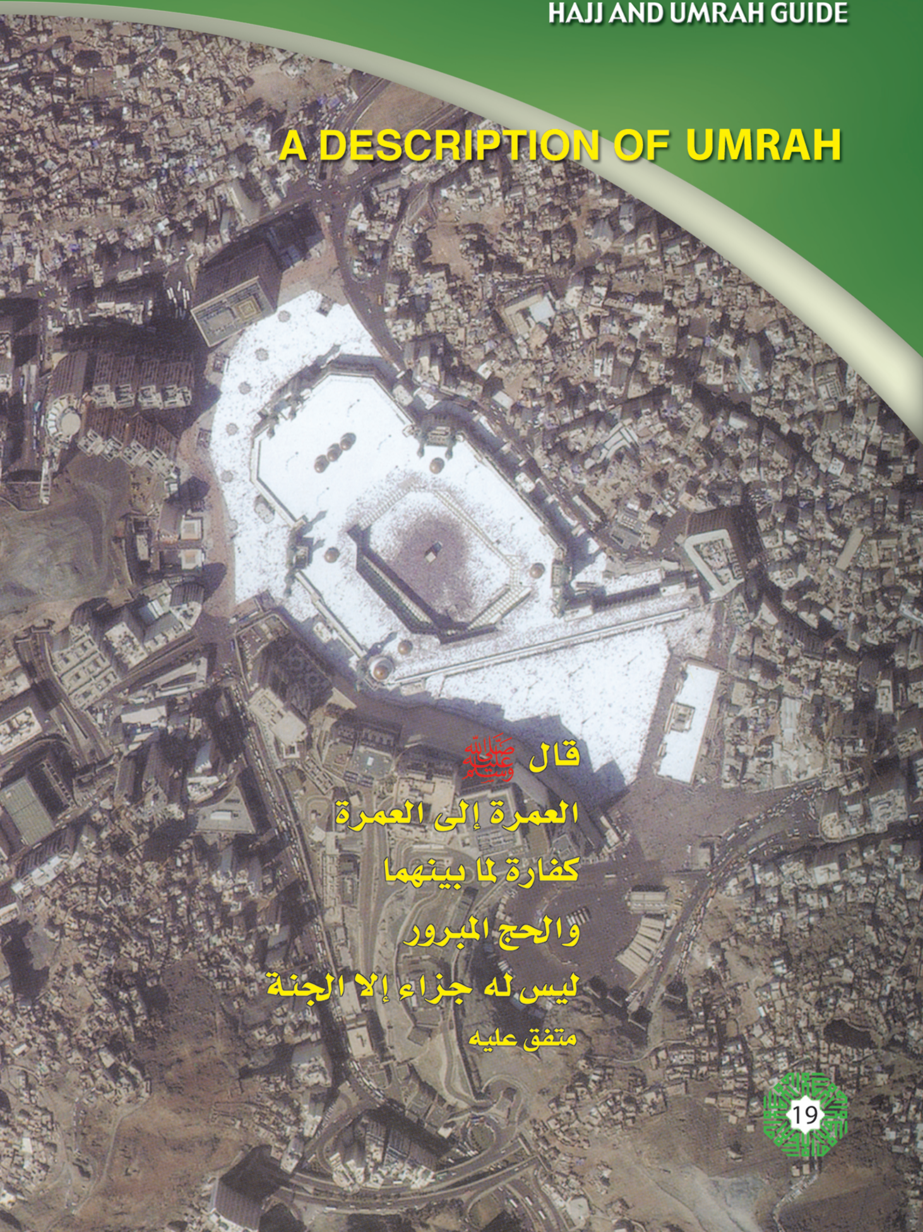
IFRAD	QIRAN	TAMATTU
Ihram from the meeqat for all		
1 Tawaf al-qudum	Tawaf al-qudum	Tawaf for Umrah
2 Sai for Hajj	Sai for Hajj and	Sai for Umrah
		Cutting or shaving
Remaining in ihram and observing its restrictions until the Day of Sacrifice (10 Dhul-Hijjah)	Remaining in ihram and observing its restrictions until the Day of Sacrifice (10 Dhul-Hijjah)	Complete release from ihram
		Assumes ihram once again for Hajj on 8 Dhul-Hijjah

1 For ifrad, tawaf al-qudum is a sunnah act and there is no problem if it is omitted.

2 If one performs tawaf al-qudúm and then goes directly to Mina, he should perform the sai for hajj after tawaf al-ifadhah.

The small boy below the age of understanding has his stitched garments removed by his guardian, who recites the talbiyah for him. Thus, he is in the state of ihram and is to be prevented from all that is prohibited to an adult in ihram. The intention is made for the small girl also by her guardian, who recites the talbiyah fo her, putting her into the state of ihram. she is also to be prevented from all that is prohibited to an adult. The body and clothing of a small child must be pure during tawaf because it is like salah, which requires taharah. When the boy or girl is old enough to understand. he/she assumes ihram with the guardian's permission and does everything the adults do.

A DESCRIPTION OF UMRAH



قال ﷺ

العمرة إلى العمرة

كفارة لما بينهما

والحج المبرور

ليس له جزاء إلا الجنة

متفق عليه

THE TAWAF OF UMRAH

When a person intending Umrah reaches Makkah,

It is desirable to bathe immediately and then go straight to al-Masjid al-Haram, in which is situated the Ancient House (the Kabah), for the rites of Umrah. And it is acceptable, also, if he does not bathe.

He enters al-Masjid al-Haram with his right foot, saying, Audhu billahil-atheemi wa bi wajihil-kareemi wa sultanihil-qadeemi minash-shaytanir-rajeem...Allahumma aftah lee abwaba rahmatik.

(I seek refuge in Allah, the Supreme, and in His noble countenance and His eternal authority from Satan, the accursed.. O Allah, open for me the gates of Your mercy.)

This supplication (duaa) is what is said upon entering any masjid. (Narrated by Abú Dawud - saheeh)

He then heads toward the honored Kabah to begin tawaf.

It is from the sunnah for a man to bare his right shoulder and arm (idhtib). This is done by passing the upper ihram wrapper under the right armpit and covering the left shoulder with both ends.

Then he begins the tawaf of seven circuits,

starting at the Black Stone. It is a sunnah act to kiss the Black Stone if one is able to reach it without harming people by crowding or pushing. And it is sinful to insult, strike or harm any Muslim. When the area is crowded, it is sufficient to point to the Black Stone from a distance, saying, "Allahu akbar" without stopping as one passes by it.

It is not permissible to push others
or harm them in any way

THE TAWAF OF UMRAH

The pilgrim continues to circle the Kabah,

remembering and mentioning Allah, asking His forgiveness and supplicating with any du`aa' he wishes or reciting the Qur'an throughout the seven circuits. He should not raise his voice reciting particular supplications, as this disturbs others who are doing tawaf.

As one passes ar-Rukn al-Yamani (the Yemeni Corner),

he touches it with his hand if he can do so easily. He should not kiss it or wipe his hand over it as some do, contrary to the sunnah of the Prophet ˜ . When unable to touch it with his hand, he should continue in his tawaf without pointing to it or saying "Allahu akbar". It is from the sunnah, as one performs tawaf, to recite between the Yemeni Corner and the Black Stone:

"Rabbana atina fid-dunya hasanatan wa fil- akhirati hasanatan wa qina `adhab an-nar."

"Our Lord, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of the Fire."

رَبَّنَآ ءَاتِنَا فِي ٱلدُّنۡيَا حَسَنَةٗ وَفِي ٱلۡأٓخِرَةِ حَسَنَةٗ وَقِنَا عَذَابَ ٱلنَّارِ

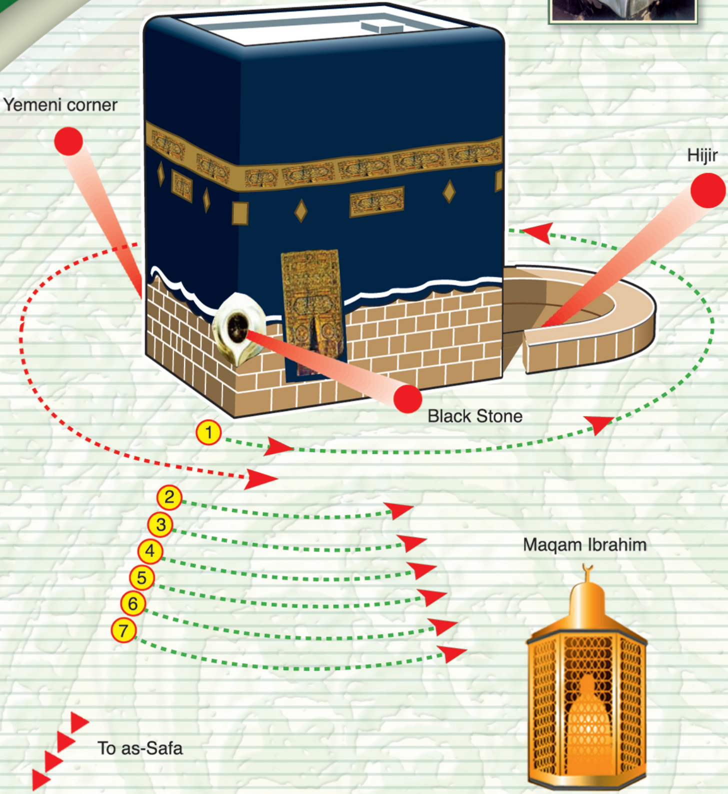
سورة البقرة

(Qur'an - 2:201)

In this way the tawaf is completed,

beginning each circuit at the Black Stone and ending at it. For men it is sunnah to walk briskly with small steps

THE BLACK STONE


Yemeni corner
Hijir
Black Stone
1
2
3
4
5
6
7
Maqam Ibrahim
To as-Safa

Tawaf begins at the Black Stone and ends there.

ERRONEOUS PRACTICES DURING TAWAF

- Walking inside the Hijr during tawaf. This actually invalidates the tawaf

because the Hijr is part of the Kabah and inside it.

- Touching and wiping the hands over all the corners of the Ka`bah or its walls, door, covering, or Maqam Ibrahim. All of this is not lawful as it is from the innovations in religion (bidah), which was not done by the Prophet ﷺ .

- The pushing and crowding of men and women during tawaf, especially at the Black Stone and Maqam Ibrahim. This should be strictly avoided.

Upon completion of tawaf one should:

1. Cover his right shoulder once again.

2. Pray two rak`ahs behind Maqam Ibrahim if it is possible with ease; otherwise in any part of al-Masjid al-haram. This prayer is a confirmed sunnah in which one recites (after al-Fatihah) in the first rakah:

سُورَةُ الكَافِرُونَ

Surah al-Kafirun and in the second rakah: Súrah al-Ikhlas.

سُورَةُ الإِخْلَاصِ

If he recites other parts of the Qur'an it is acceptable.

THE SAI OF UMRAH

After the completion of tawaf,

one goes to begin his sai of seven trips at as-safa, reciting:"Innas-safa wal-marwata min shaair illah "Indeed, as-safa and al-Marwah are among the symbols of Allah)

۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ

{2:157}, and adding, "I begin with that with which Allah began". This was the practice of the Prophet ﷺ as narrated in saheeh Muslim.

Then he stands on as-safa facing the Kabah,

praising and glorifying Allah and supplicating Him, saying:

"La ilaha ill-Allahu wahdahu la shareeka lah. Lahul-mulku wa lahul-hamdu wa huwa ala kulli shay'in qadeer. La ilaha ill-Allahu wahdahu, anjaza wa dahu wa nasara abdahu wa hazamal-ahzaba wahdah."

"There is no god but Allah alone with no partner. His is the dominion and His is [all] praise and He is over all things competent. There is no god but Allah alone; He fulfilled His promise and supported His servant and defeated the [enemy] allies alone."

He repeats this three times,

supplicating in between with anything he wishes, and if he does less than that, there is no fault. He raises his hands only when supplicating, and does not point with them when saying, "Allahu akbar"

(which is a common mistake among many pilgrims).

He then descends from as-safa

toward al-Marwah and supplicates with any duaa that comes to mind for himself, his family and the Muslims in general. When reaching the green marker,

men (but not women) should run until they come to the second marker,

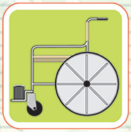
after which they walk as usual until they arrival at al-Marwh.

Al - MARWAH

Upon reaching al-Marwah,

- one faces the Kabah and supplicates as he did at as-safa with any supplications he wishes. He continues walking to the green marker, then runs between the two (men only) and then walks to as-safa. Thus, he has completed two trips - one from as-safa to al-Marwah and another from al-Marwah to as-safa. He continues until he finishes seven trips, ending at al-Marwah.

- There is no blame upon him/her for completing the sai on a wheelchair if overcome by fatigue or illness.



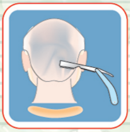
✓ A woman who has menstrual or postpartum bleeding

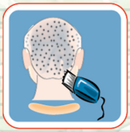
- can complete her sai (but not tawaf) because the area of sai is not a part of al-Masjid al-haram.

Among the common errors committed is

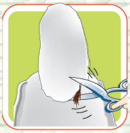
✗ the running of women between the two green markers.

- After the completion of sai, the man shaves or shortens his hair (shaving is preferable). When shortening the hair, some of it should be cut from every part of the head.





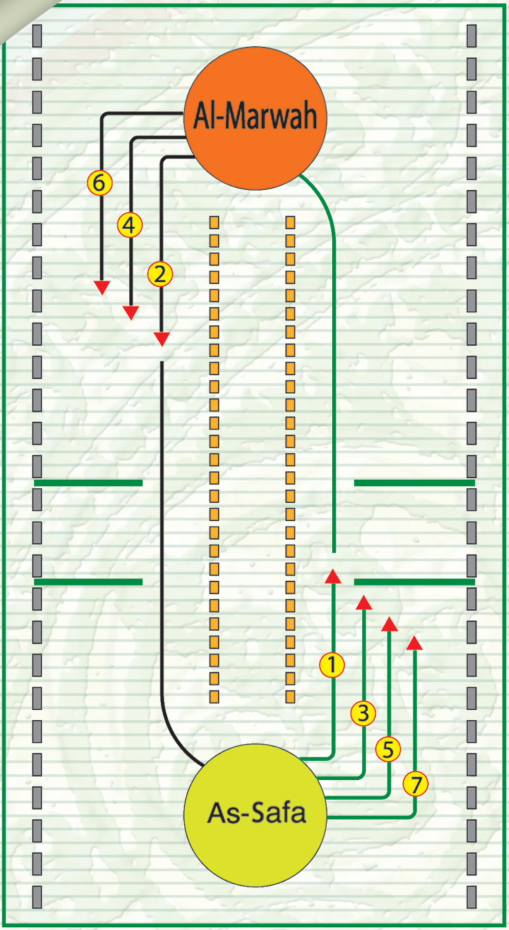
- The woman cuts from the length of her hair what is about equal to the width of a finger.



With this the rites of Umrah are complete

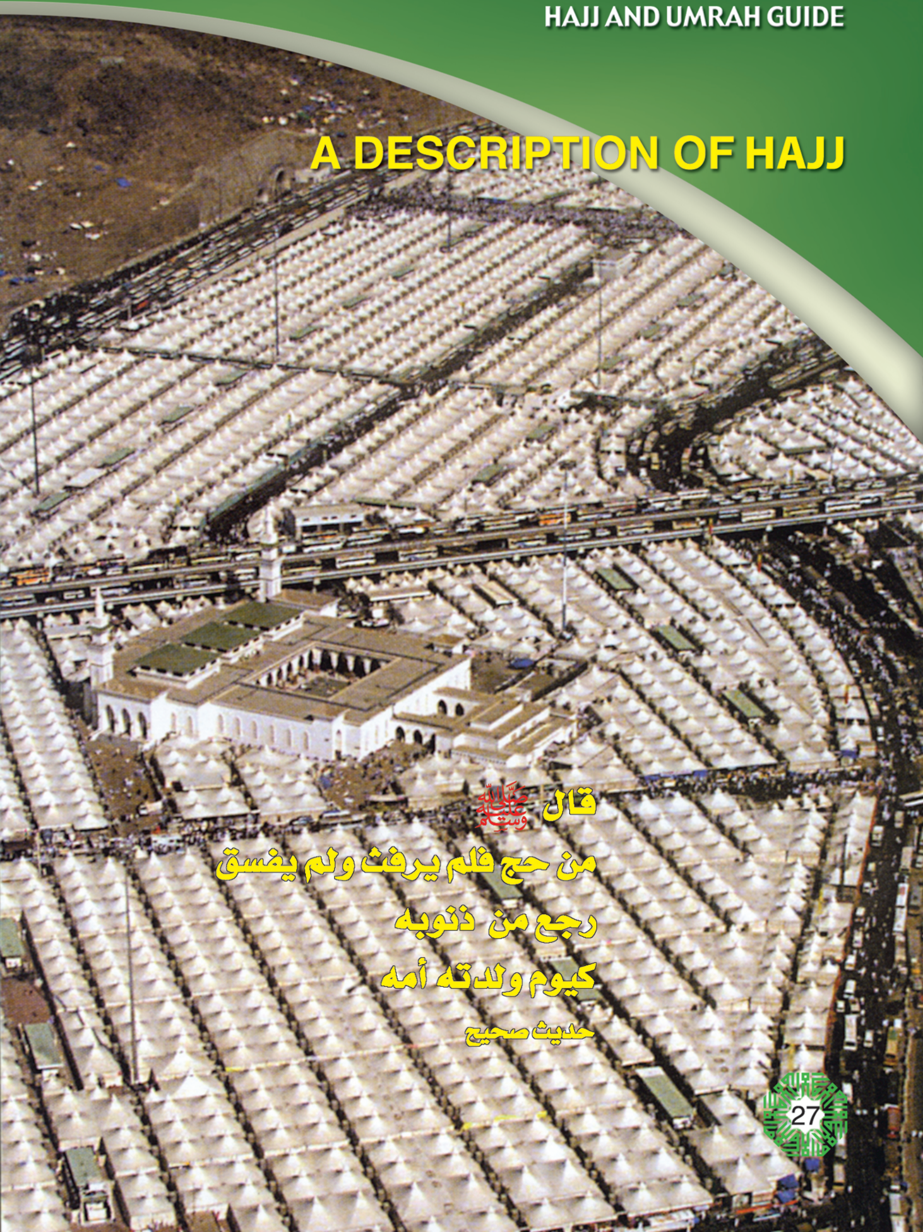
and one is free from all the restrictions of ihram

SAI BEGINS AT AS-SAFA AND ENDS AT AL-MARWAH


Al-Marwah
6
4
2
1
3
5
7
As-Safa

When reaching the green marker, men (but not woment) should run until they come to the second marker

A DESCRIPTION OF HAJJ



قال ﷺ

من حج فلم يرفث ولم يفسق

رجع من ذنوبه

كيوم ولدته أمه

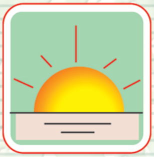
حديث صحيح

THE 8TH OF DHUL-HIJJAH

The Day of Tarwiyah

The rites of hajj begin on the 8th of Dhul-Hijjah, which is called the day of Tarwiyah.

Before noon



This day the pilgrim of Tamattu assumes ihram for Hajj in the morning. Before doing so, he does what he did before the ihram for Umrah - bathing, using scent, etc. He makes the intention for ihram from wherever he is staying or residing.

Those of Qiran and Ifrad are already in ihram.

Thuhr,asr, maghrib and isha, prayers

Pilgrims in the state of ihram for Tamattu, Qiran and Ifrad all set out for Mina before noon, and there they pray thuhr, asr, maghrib and `isha'. Each prayer is done at its proper time and not combined, but the four rakah prayers are shortened to two. They spend the eve of the 9th of Dhul-Hijjah in Mina and pray fajr there. Anyone staying in Mina before the day of Tarwiyah assumes ihram there on the morning of that day.

Spending the night

The sunnah is to spend the day of Tarwiyah in Mina, pray the fajr prayer of the 9th and then wait until the sun rises. After sunrise the pilgrims move on to `Arafat, calmly and quietly, praising Allah or reciting the Qur'an, and especially, repeating the talbiyah often, as well as "La ilaha ill-Allah", "Allahu akbar " and "Al-hamdulillah ".

THE NINTH OF DHUL-HIJJAH

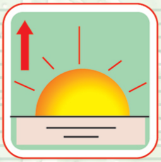
The Day of Arafah

Staying at Arafah is among the pillars of Hajj, without which the hajj is invalid. The Prophet ﷺ said,

"The Hajj is Arafah."

(Narrated by Abu Dawud and at-Tirmidhi - saheeh)

From sunrise



Until sunset

The day of Arafah

Is a most blessed day.

Therein multitudes of pilgrims throng to the plain of Arafat where the Muslims will remain until after sunset. On that day Allah boasts of them to His angels.
In saheeh Muslim, Aishah (may Allah be pleased with her) reported that

the Prophet ﷺ said,

"There is no day on which Allah frees as many of His servants from the Fire as on the day of Arafah. Indeed, He draws near and then boasts of them to the angels and says,

'What do they want?' "

We ask of Allah His favor and kindness . . .

THE NINTH OF DHUL-HIJJAH

The day of Arafah

It is a sunnah practice for the pilgrim to stop at Namirah at noon for the thuhr and asr prayer and to hear the speech (khutbah) if possible. Otherwise, he should enter Arafah and be sure that he is inside its border. There are numerous road signs and posters showing the location of boundaries. The entire plain of `Arafah is a standing place.

The pilgrim should take care on this great day to make the best use of his/her time in reciting the talbiyah, seeking Allah's forgiveness, confirming His unity and praising Him. He should direct himself toward Allah, the Mighty and Majestic, with humility, exerting the utmost effort in supplication for himself, his spouse and children and his brother Muslims.

At noontime, the imam delivers a speech to the people, reminding, advising and instructing them. Then he leads the pilgrims in the thuhr and asr prayer, joined and shortened, with one adhan and two iqamahs as the Prophet ﷺ did. No other prayer is performed before or afterwards.

Pilgrims must be careful on this blessed day to avoid committing any sin which could cause them to lose some of the great reward of this noble day and

Arafah

thuhr and asr prayer joined and shortened

After sunset

Muzdalifah

SOME COMMON ERRORS

On the day of Arafah, many pilgrims commit errors which should be brought to attention:

- ✗ Sitting outside the borders of Arafah, remaining there until the sun sets, and after that leaving for Muzdalifah. Whoever does that has not performed Hajj.

- ✗ Leaving Arafah before the setting of the sun. This is not permissible as it is contrary to the practice of the Prophet ﷺ .
  Anyone who does so must return before sunset, otherwise he will have to slaughter an animal in ransom.

- ✗ Crowding and pushing in order to climb to the top of Mount Arafah (the Mount of Mercy), rubbing one's hands on it and praying there. All this is from among the innovations that have no basis in the religion. Furthermore, it can be physically harmful.

- ✗ Facing the mount during supplication.

✓ The sunnah is to face the Qiblah (direction of the Kabah)when supplicating.

MUZDALIFAH

After the sun has set on the 9th day of Dhul-Hijjah,

The caravans of pilgrims begin moving, with the blessing of Allah, toward al-Mashar al-Haram in Muzdalifah to pray the maghrib and isha prayers joined and shortened, with one adhan and two iqamahs as soon as they arrive. They then spend the night there, remembering Allah, praising and thanking Him for His favor upon them when He enabled them to be present in Arafah.

Upon reaching Muzdalifah, some pilgrims make the following mistakes:

- ✗ Hastening to pick up pebbles for stoning before praying maghrib and isha joined and shortened.
- ✗ Believing that the pebbles must be picked up only from Muzdalifah.
- ✓ The sunnah practice is to spend the night in Muzdalifah and to pray the fajr prayer there.

It is permissible for women, children, the weak or ill and their caretakers to leave for Mina after midnight.

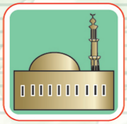
After the pilgrim performs the fajr prayer, it is desirable for him to stand at al-Mashar al-haram (which is a hill in Muzdalifah) or any other part of Muzdalifah, face the Qiblah, praise Allah and supplicate as much as possible. Then he should leave before sunrise.

On the way to Mina he/she picks up seven pebbles, slightly larger than a pea, for the rami (stoning) of the largest pillar (jamratul-aqabah). The rest of the pebbles for rami are taken from Mina.

The pilgrims then continue toward Mina while reciting the talbiyah, humble in their remembrance of Allah.

After the sunset

To Muzdalifah



Pray the maghrib and isha joined and shortened

Spend the night in Muzdalifah

Fajr prayer

Praise Allah and supplicate

Picks up seven pebbles

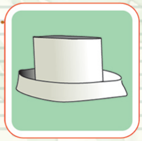
To Mina

MINA

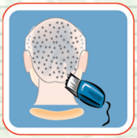
When the pilgrim reaches Mina he goes immediately to the large pillar (jamratul-aqabah), which is the one nearest to Makkah.

There he/she stops reciting the talbiyah and does the following:

1



Throws seven pebbles at the large pillar one after another, saying "Allahu akbar" with each one.



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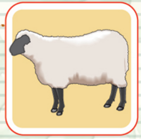
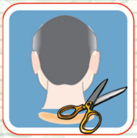
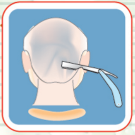


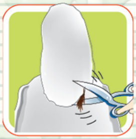
Slaughters the sacrificial animal (hadi) if required of him. He may eat from it and feed the poor.



3



The man shaves his head (which is preferable) or cuts his hair. The woman cuts a finger's with from the length of her hair.

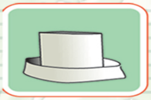


This is the preferred order for these rites. However, if they are done in any other order it is acceptable.

THE TENTH OF DHUL-HIJJAH

This is the Day of Sacrifice and also the first day of the blessed Eed al-Adhha.

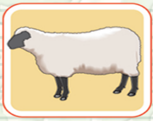
Goes to the largest pillar



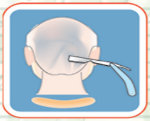
Stops reciting the talbiyah

Stomes the large pillar

Recites takbeer for Eed



Slaughters the animal



Shaves head or cuts hair

For Muslims in every part of the earth and for the pilgrims, the blessed Eed al-A?ha is an especially joyful day wherein they rejoice in Allah's favor to them and sacrifice their animals, seeking nearness to Him. The pilgrim begins the takbeer for Eed after stoning the large pillar, saying,

"Allahu akbar, Allahu akbar, Allahu akbar, la ilaha ill-Allah. Allahu akbar, Allahu akbar, wa lillahil-hamd."

Among the errors committed by pilgrims during the rami (stoning) are:

- The belief of some that they are actually stoning devils, which leads them to angrily curse and insult those devils. In fact, the rami is only for the remembrance of Allah.
- Throwing large stones or even sandals or pieces of wood, and this is the kind of excess prohibited by the Prophet ﷺ.
- Pushing or fighting near the pillars in order to come near for the rami, which is a grave misdeed. The pilgrim has an obligation to treat his brothers gently. He should be certain that he is throwing the pebbles into the proper place, which is within the circular wall, whether or not they hit the pillar.
- Throwing all of the pebbles at once, which actually counts as only one throw. The correct way is to throw one pebble after another while saying, "Allah akbar" with each one.

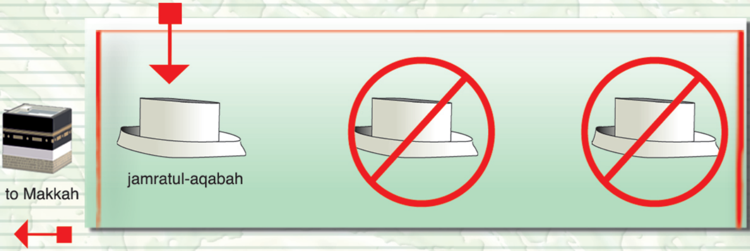
When the pilgrim has stoned the large pillar (jamratul-aqabah) and shaved or cut his hair, he is partially released from ihram and can wear his regular clothes.

He/she is then freed from all the restrictions of ihram except marital intercourse.

STONING OF THE PILLARS

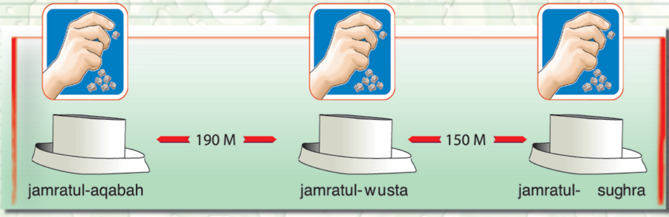
1 Upon reaching Mina on the morning of Eed day,

hasten to stone the large pillar (jamratul-aqabah), only, with seven pebbles, saying "Allahu akbar" with each throw.


jamratul-aqabah
to Makkah

2 During the following three days (ayyam at-tashreeq),

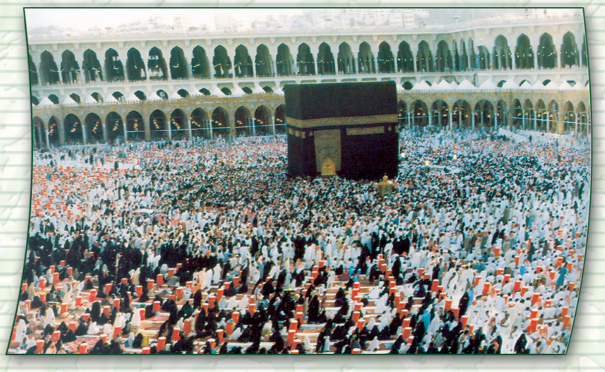
stone the three pillars after the thuhr adhan - first the small, then the medium, and finally, the large one.


190 M
150 M
jamratul-aqabah
jamratul-wusta
jamratul- sughra

TAWAF AL-IFADHAH

Tawaf al-ifadhah is among the pillars of hajj without which hajj is incomplete.

After stoning the large pillar on Eed morning, the pilgrim goes to Makkah to do seven circuits of tawaf al-ifadhah. After that he does seven trips of sai if his hajj is one of tamattu, or if he did not perform sa`i after tawaf al-qudum in qiran or ifrad. It is permissible to delay tawaf al-ifadhah, even past the days of Mina (tashreeq) and upon his return to Makkah after stoning the pillars.



Once the pilgrim has completed tawaf al-ifadhah he/she is freed from all the restrictions of ihram, including marital intercourse.

AYYAM AT-TASHREEQ

These days begin with the eve of the 11th of Dhul-Hijjah.

- After performing tawaf al-ifadhah on the Day of Sacrifice (the 10th), the pilgrim should return to Mina to spend the nights that precede the three days of tashreeq, or at least two of the nights for those who plan to leave after two days. This is in accordance with the words of Allah, the Exalted:

۞ وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۚ فَمَن تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَن
تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۗ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

"And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah. And fear Allah and know that unto Him you will be returned." (2:203)

During these three days one should:

- Stone the three pillars after the decline of the sun from its meridian on each of the days he is staying in Mina.
- Say, "Allahu akbar" with each pebble thrown.
- Mention and praise Allah often and supplicate abundantly.
- Remain calm and serene.
- Avoid pushing, quarreling and disputing.

The 11th of Dhul-Hijjah

The 12th of Dhul-Hijjah

The 13th of Dhul-Hijjah

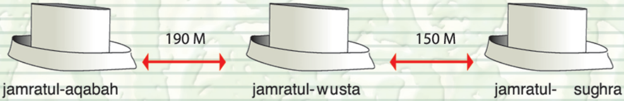
AFTER THE STONING OF PILLARS (RAMI)

- It is a sunnah act for the pilgrim to stand following the stoning of each of the small and medium pillars, face the Qiblah, raise his hands and supplicate with any duaa that comes to mind. Without troubling any body or without body pushing.

However, after the stoning of the large pillar (jamratul-aqabah)
he should not stop and supplicate.

- Whoever intends to hasten his departure after two days should stone the three pillars soon. Then he should leave Mina before sunset. If the sun sets and he is still in Mina, he should remain and spend a third night there, performing rami the following day.

If he has prepared to leave but is delayed,



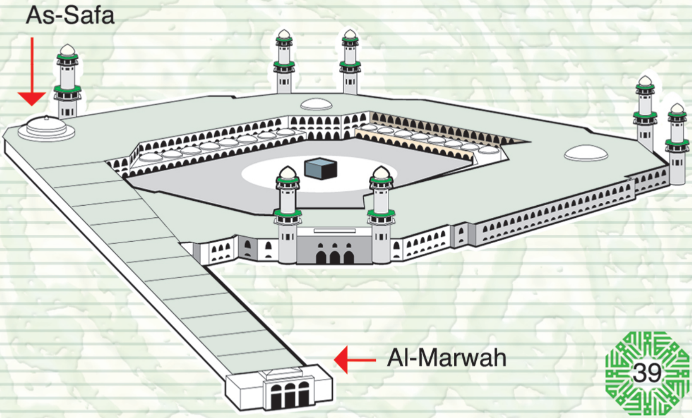
THE FAREWELL TAWAF

After leaving Mina, having completed all the pillars and requirements of hajj, the pilgrims return to Makkah for a final tawaf around the Kabah. The farewell tawaf (tawaf al-wada) should be the final rite at the Sacred House, in compliance with the order of the Prophet ﷺ ,

> "Let no one of you leave until his last rite is at the House."

(Narrated by al-Bukhari and Muslim)

Tawaf al-wada is the last requirement of Hajj, which is performed by the pilgrim immediately before traveling to his home country.
No one is excused from the farewell tawaf except menstruating and postpartum women.



THE PILLARS AND REQUIREMENTS OF HAJJ

Pillars of Hajj (4)

1. Ihram
2. Standing (staying) at Arafah
3. Tawaf al-ifadhah
4. Sai

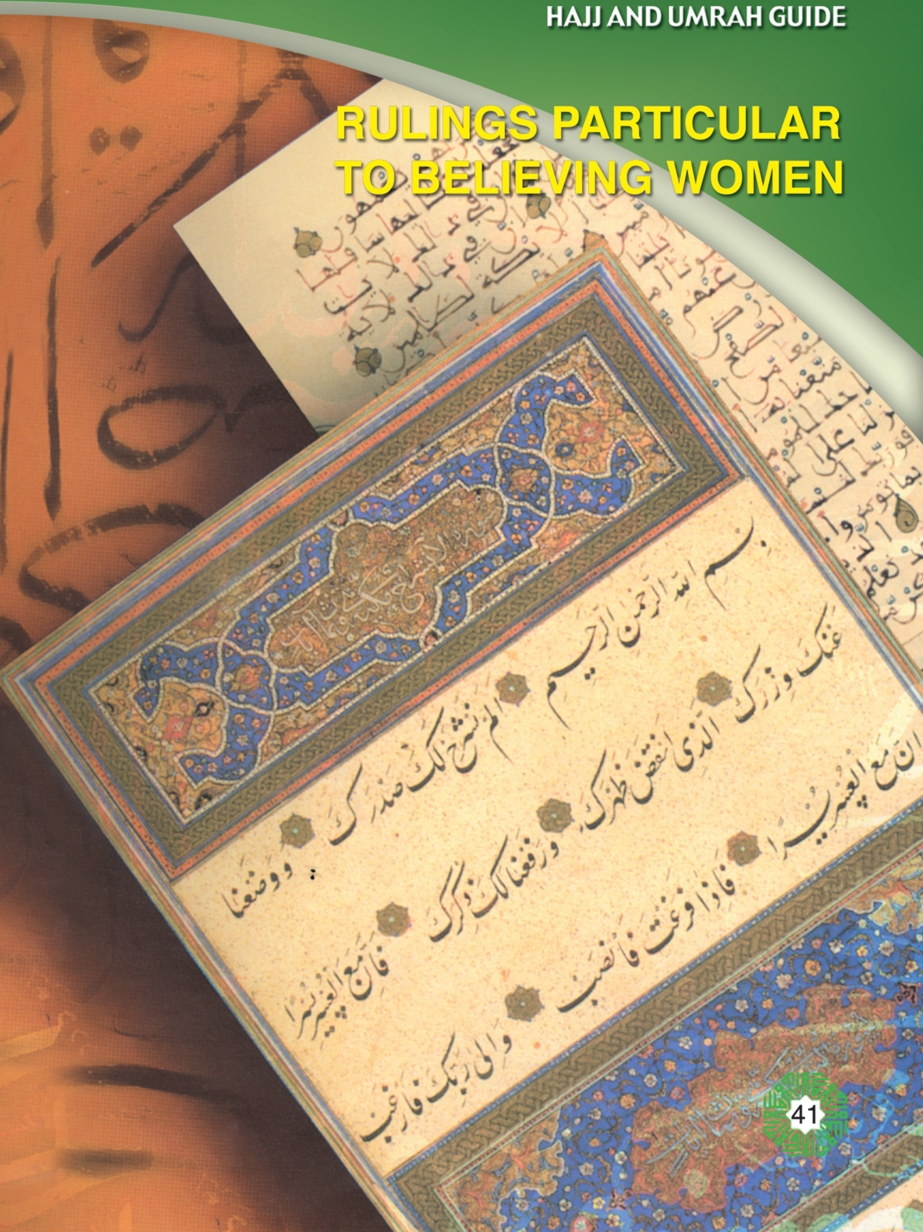
If one neglects a pillar his hajj is incomplete.

Requirements of Hajj (7)

1. Assuming ihram from the meeqat
2. Staying in Arafah until the sun has set
3. Staying in Muzdalifah
4. Staying in Mina on the nights preceding days of tashreeq
5. Stoning the pillars (rami)
6. Shaving or cutting the hair
7. The farewell tawaf (al-wada)

If one neglects a requirement he must compensate for it with a ransom (fidyah) an animal sacrificed in Makkah and

RULINGS PARTICULAR TO BELIEVING WOMEN



RULINGS FOR WOMEN

The conditions which make Hajj obligatory upon a man or woman are:

- Islam
- Being of sound mind
- Having reached puberty
- Freedom (not being a slave)
- Ability (both physical and financial)

An additional condition for the woman

Is that she be accompanied by a mahram. He is a man who can travel with her, like a husband or someone she can never marry, such as her father, son, brother, milk brother, stepfather, stepson, daughter's husband, etc.

The evidence for this is in the report of Ibn `Abbas, that he heard the Prophet ﷺ say, "Let not a man be alone with a woman unless there is a mahram with her, and let not a woman travel unless there is a mahram with her."

A man stood up and said, "O Messenger of Allah, my wife has set out for Hajj and I am enrolled for such and such battle." He ﷺ told him, "Go forth and perform Hajj with your wife."

(Al-Bukhari and Muslim)

And Ibn Umar reported that Allah's Messenger ﷺ said,

"A woman should not travel three days except with a mahram."

(Al-Bukhari and Muslim)

There are many hadiths forbidding a woman to journey to Hajj or otherwise without a mahram, because she is the weaker sex and may be exposed to problems and difficulties during travel that can only a man can handle. She may also be targeted by wicked persons, and a mahram provides protection for her.

RULINGS PARTICULAR TO BELIEVING WOMEN

The mahram accompanying a woman must have the following qualifications:

- Islam
- Sound mind
- Puberty

If there is no possibility of her traveling with a mahram, a woman who is financially able should instead send a substitute to perform Hajj on her behalf.

The following applies to women intending Hajj:

1. For a voluntary Hajj (not the obligatory one), a woman must have the permission of her husband, because during her absence he looses his right over her. The husband has the right to prevent her from performing a voluntary Hajj.

2. A woman may perform hajj and Umrah as a substitute for either a man or another woman. This is by consensus of all the scholars.

3. If, on her way to Hajj a women begins menstruation or gives birth, she should continue and complete her Hajj and do everything other women do except tawaf at the Ka`bah. If it happens at the time or place of ihram, she still assumes ihram because purity is not a condition for that.

4. Before ihram she does as a man does - bathing, removing excess hair and clipping the nails. She can use a scent that is not noticeably strong. Aishah, Mother of the Believers, said,

"We used to set out with the Messenger of Allah ﷺ and smear musk on our foreheads at the time of ihram. When one of us perspired it would run down on her face. The Prophet ﷺ would see it but not forbid us."

(Narrated by Abu Dawud)

RULINGS PARTICULAR TO BELIEVING WOMEN

5. When making the intention for ihram, the woman must remove her burqa (face mask) or niqab if she was wearing it previously. The Prophet ﷺ said,

"The woman in ihram does not wear a niqab."

(Al-Bukhari)

tightly fitting face covers and gloves during ihram

decorative and transparent clothing

raising the voice in the talbiyah

Instead, she covers her face with something else, like part of her headcover or other garment when nearing non-mahram men. She can also cover her hands with her garment instead of gloves, as the face and hands should be concealed from unrelated men whether or not she is in ihram.

6. A woman in ihram is allowed to wear any kind of dress that is not decorative, does not resemble that of men, is not tight showing body shape, is not transparent or too short, exposing the legs or arms. Her clothing should be concealing, ample in size and width.

The scholars are in agreement that women in ihram may wear long shirts or dresses, wide pants, headcovers, slippers or shoes, etc. of any color, and are not limited to any color such as green or white. She may wear black or colored garments and may change them whenever she wishes.

(Refer to Al-Mughni - 3/328)

7. According to the Sunnah, the woman recites the talbiyah following ihram in a voice audible only to herself. It is disliked for her to raise her voice for fear of causing distraction; thus she should not recite the adhan and iqamah aloud either, and when drawing attention to something during prayer she claps rather that saying, "Subhan Allah".

(Al-Mughni - 2/330-331)

RULINGS PARTICULAR TO BELIEVING WOMEN

8. During tawaf the woman should take care to be completely covered, lower her voice and her gaze and avoid crowding into and pushing men, especially near the Black Stone and Yemeni Corner. She should perform tawaf at the outer edge of the circle of people, since pushing is haram and nearness to the Kabah and kissing the Black Stone are only sunnah acts; one must not commit what is haram in order to fulfill a sunnah. The sunnah for her is to point to the Black Stone when she passes it from a distance.

9. Women should walk throughout tawaf and sai. All scholars agree that there is no trotting for them around the Kabah or between al-safa and al-Marwah, nor is there idhtba (baring the shoulder). (Al-Mughni - 3/334)

10. As for the menstruating woman, until she is pure she performs all the rites of hajj - ihram, staying at Arafah, spending the night in Muzdalifah and stoning the pillars, but does not perform tawaf until she has become pure. The Prophet ˜ said to Aishah:

> "Do whatever the pilgrim does except do not do tawaf at the House until you are pure."

(Al-Bukhari and Muslim)

Note:

If a woman has completed her tawaf and then menstruation begins, she should perform the sai in that condition because sai does not require one to be in a state of purity.

(Kitab al-Mu'minat by Dr. Salih al-Fawzan)

Crowding into men
Trotting or running
Idhtiba

RULINGS PARTICULAR TO BELIEVING WOMEN

11. Women are permitted to leave Muzdalifah for Mina along with the weak and ill after the disappearance of the moon and stone the large pillar to avoid the danger of crowds.

12. Women cut from the ends of their hair a finger's width. It is not permitted for them to shave their heads.

13. The menstruating woman, after having stoned the large pillar and cut her hair, is partially released from ihram and is freed from its restrictions except that she cannot have marital intercourse with her husband until after tawaf al-ifadhah. If she should allow him before that she must offer a ransom (fidyah) of a sheep or goat to be slaughtered in Makkah and distributed among its poor.

14. If she begins menstruation after tawaf al-ifadhah, she may travel upon completion of her hajj and is excused from performing tawaf al- wada. This is based on a hadith related by A'ishah in which she said, "Safiyyah bint Huyayy menstruated after she did tawaf al-ifadhah and I mentioned it to the Messenger of Allah ﷺ . He said, 'Has she held us back?' I said, 'O Messenger of Allah, she had come down [from Arafat] and performed tawaf at the House, then she menstruated after tawaf al-ifadhah.' He said, 'Let us travel, then'"

(Al-Bukhari and Muslim)

And Ibn Abbas reported that Allah's Messenger ﷺ ordered the people to make their last rite at the Kabah, except that he excused the menstruating and postpartum woman.

(Al-Bukhari and Muslim)

Leave Muzdalifah for Mina with the weak and ill

Cut her hair only (not shave)

Travel without performing tawaf al-wada if she is menstruating

HAJJ AND UMRAH GUIDE

A DESCRIPTION OF THE VISIT TO THE PROPHET'S MASJID

A DESCRIPTION OF THE VISIT TO THE PROPHET'S MASJID

Madinah is the place to which the Prophet ﷺ emigrated and where he settled.

Within it is the noble Prophet's Masjid. It is among the three that one may travel to visit, as the Prophet ﷺ said, "One should not make a journey except to three masjids:

al-Masjid al-Haram

this, my masjid

al-Masjid al- Aqsa

Although visiting the Prophet's Masjid is not among the requirements of Hajj, and in fact has no connection whatsoever to Hajj, it is lawful and desirable at any time throughout the year. When Allah has enabled a person to come to the land of al-haramain (the two sacred mosques), it is a recommended practice for him to go to al-Madínah al-Munawwarah to pray in the Prophet's Masjid and then offer greetings of salam to the Messenger of Allah ﷺ . According to hadith, prayer in the Prophet's Masjid is better than a thousand prayers anywhere else except al-Masjid al-haram.

for a prayer in al-Masjid al-haram is worth 100 thousand prayers.

THE PROPHET'S MASJID

When the visitor comes to the Prophet's Masjid:
He/she enters with the right foot, saying,

"Bismillah, was-salatu was-salamu ala rasulillah."

- (In the name of Allah, and blessings and peace be upon the Messenger of Allah.)
  "Audhu billahil-atheemi wa bi wajihil-kareemi wa sultanihil-qadeemi minash-shaytanir-rajeem... Allahumma aftah lee abwaba rahmatik."
  (I seek refuge in Allah, the Supreme, and in His noble countenance and His eternal authority from Satan, the accursed..O Allah,open for me the gates of Your mercy.)
- This is the correct supplication to be said upon entering any masjid.
  (Narrated by Abu Dawud - saheeh)

After entering:

- One should immediately pray two rakahs for tahiyyatul-masjid, preferably in the Rawdhah if possible. Otherwise, he should pray in any part of the Masjid. Then he may go to the grave of the Prophetﷺ and stand facing it. He greets him ﷺ by saying:

"As-salamu alayka ayyuhan-nabiyyu wa rahmatullahi wa barakatuh."
(Peace be upon you, O Prophet and the mercy of Allah and His blessings.)
One may also supplicate with a duaa such as:
"Allahumma atihil-wasilata wal-fadhilata wabathhul-maqamal-mahmudalladhi waadtah. Allahummajzihi an ummatihi af?alal-jaza'."
(O Allah, give him the right of intercession and the highest rank and resurrect him to the honored station that You promised him. O Allah, compensate him for [service to] his ummah with the best reward.)

A DESCRIPTION OF THE VISIT TO THE PROPHET'S MASJID

- Then he steps slightly to the right to stand before the grave of Abu Bakr as-siddiq where he greets him with salam and supplicates, asking for him Allah's mercy, forgiveness and approval.
- Then he steps further to the right to stand before the grave of Umar bin al-Khattab, greeting him with salam and supplicating, asking for him Allah's mercy, forgiveness and approval.

Note:

It is noticed that some visitors to the Prophet's Masjid commit errors which are considered among the blameworthy innovations (bidah) that have no basis in the religion and were never practiced by the sahabah, may Allah be pleased with them. Among these errors are:

✗ Wiping the hands over the grill of the room containing the grave and other parts of the Masjid.

✗ Facing the grave during supplication.

✓ The correct way is to face the Qiblah when supplicating.

It is sunnah for the visitor to

Visit the graveyard of al-Baqee, which contains the graves of many sahabah, among them that of the third caliph, Uthman bin Affan.

Visit the graves of the martyrs of Uhud, among whom is Hamzah bin Abdul-Muttalib - may Allah be pleased with all of them. There, the visitor greets them and supplicates for them. The Prophet ﷺ taught his companions when visiting graves to say:

"As-salamu alaykum ahlad-diyari min al-mu'mineena wal-muslimeena, wa inna in sha' Allahu bikum lahiqun. Nasal Allaha lana wa lakum al-afiyah."

(Peace be upon you, people of the graveyard from the believers and the Muslims, and we, if Allah wills, will be joining you. We ask of Allah for us and you well-being.)

(Narrated by Muslim)

It is also from the sunnah,

while the visitor is in Madinah, to go, after making wudhu, to the Quba' Masjid, the first masjid built in Islam, in order to pray there. Allah's Messenger ﷺ did so and encouraged it. Sahl bin Hunayf, reported that the Prophet ﷺ said,

"Anyone who purifies himself in his house, then comes to Quba' Masjid and performs a prayer therein will have the reward of an Umrah."

(Narrated by Ibn Majah - saheeh)

And Ibn Umar reported that the Prophet ﷺ used to go to the Quba' Masjid both riding and walking, and would pray in it two rakahs.

(Al-Bukhari and Muslim)

Other than the aforementioned, there are no other masjids or places recommended to visit in Madinah,

So one should not burden himself with trying to get around to different places when there is no reward in it.

PROPHET'S MASJID

IMPORTANT RULINGS

بسم الله الرحمن الرحيم الم نشرح لک صدرک ووضعنا
عنک وزرک الذی انقض ظهرک ورفعنا لک ذکرک فان مع العسر یسرا
ان مع العسر یسرا فاذا فرغت فانصب والی ربک فارغب

RULINGS (FATAWA)

By Shaykh Abdul-Aziz bin Baz, Shaykh Muhammad bin Uthaymeen and the Permanent Committee for Research and Ifta

Question

Some have given a fatwa that those coming for Hajj by air assume ihram from Jeddah, while others reject it. So what is correct concerning this issue?

Answer

All pilgrims coming by air, sea and land must assume ihram from the meeqat over which they pass, whether by land, sea or air, due to the saying of the Prophet ﷺ when he specified the meeqats, "They are for those who come from them and others coming from beyond them who intend Hajj or Umrah."
(Narrated by al-Bukhari and Muslim)

Jeddah, however, is not a meeqat for those coming in; it is a meeqat for its residents and for whoever has entered it without the intention of Hajj or Umrah but later decides to perform either of them from there.

Question

A man who had already performed Hajj made the intention of another Hajj for himself. Then he decided to change his intention and to do it for a relative of his while he was in `Arafah. Is that permitted to him or not?

Answer

A: When a person has entered ihram for his own Hajj, he cannot change that intention along the way, in Arafah or anywhere else. He must complete the Hajj for himself, as Allah, the Exalted has said:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ ۚ سورة البقرة ١٩٦

"And complete the Hajj and Umrah for Allah." (2:196)
So when he enters ihram for himself he must complete it for himself and when he enters it on behalf of someone else he must complete it for that person and not change it once he has assumed ihram.

Question

My mother died when I was very young and I have arranged for someone trustworthy to perform Hajj for her. My father also died and I know neither of my parents, but I heard from one of my relatives that he performed Hajj. Is it permissible to pay someone to do Hajj for my mother or should I do it myself? And should I do Hajj for my father although I heard that he performed Hajj?

Answer

If you perform Hajj for each of them yourself and make the effort to complete the Hajj correctly, it is preferable. But if you pay someone religious and trustworthy to do it on their behalf it is also good. It is better to do both Hajj and Umrah for them, or to instruct whomever you appoint as a substitute to do so. Thus, you have been dutiful and righteous toward your parents. May Allah accept from us and from you.

Question

A woman performed Hajj and completed all the rites except stoning the pillars. She asked someone to stone for her because she had a small child with her. This was her obligatory Hajj, so what is the ruling about that?

Answer

There is nothing wrong in it, and stoning by the substitute fulfills her obligation because the crowds at the pillars pose a great danger to women, especially those accompanied by children.

RULINGS (FATAWA)

Question

Is it permissible for someone to request another to perform Hajj for him even though he is still alive?

Answer

If the one who requests it is unable to perform Hajj due to the weakness of old age or an illness from which he is not expected to recover, he may do so, as the Prophet ﷺ said to one who complained to him that his father could not travel or perform hajj, "Perform Hajj on behalf of your father, and Umrah." And when the Khatham woman said, "O Messenger of Allah, at the time Hajj was made obligatory, my father was no longer able to do Hajj", he ﷺ said, "Perform Hajj for your father."

Question

When a man dies without instructing in a will that someone perform Hajj on his behalf, is his obligation fulfilled if his son does it for him?

Answer

When his Muslim son who has already performed his own Hajj does it for him, the father's obligatory hajj is thereby fulfilled. Likewise, if any other Muslim who has performed his own Hajj did it for him, it would also fulfill the obligation. It is confirmed in the authentic narrations of al-Bukhari and Muslim that Ibn `Abbas reported a woman as saying, "O Messenger of Allah, the obligation to Allah upon His servants was made when my father was an old man unable to make Hajj or travel, so shall I make Hajj for him?" The Prophet ﷺ said, "Yes, perform Hajj for your father."

Question

Is it allowable for a pilgrim to do the sa`i of Hajj before tawaf al-ifadhah?

Answer

If his ihram is for ifrad or qiran, then he may do the sai before tawaf al-ifadhah when he does it following tawaf al-qudum, as did the Prophet ˜ and his companions who brought with them sacrificial animals.

As for tamattu`, it requires two sai twice:

First, when the pilgrim arrives in Makkah for Umrah

Second, for Hajj, preferably done after tawaf al-ifadhah because sai normally follows tawaf. If one should do it before the tawaf it is most probably alright, for when someone said to the Prophet ﷺ ,

"I did sai before tawaf", he ﷺ said, "No problem."

The pilgrim on the day of Eed performs five rites as ordered:

1 Stoning the large pillar
2 Sacrificing an animal
3 Shaving or shortening the hair
4 Tawaf al-ifadhah
5 Sai between as-safa and al-Marwah - except if he had done sai for the Hajj of ifrad or qiran after tawaf al-qudúm. It is preferable to follow this order, but if one does some of the rites before others, especially in a case of need, it is acceptable. This is mercy and facilitation from Allah.

RULINGS (FATAWA)

Question

What is the ruling about someone who performs Umrah for his father after he had made Umrah for himself by going to the place of ihram in Makkah, at-Taneem? Is his Umrah valid or must he assume ihram from the original meeqat?

Answer

When you have made Umrah for yourself and are released from ihram, then you wish to do an Umrah for your father if he is deceased or unable, you can go to a place outside the borders of the haram, such as at-Taneem, and assume ihram there. It is not necessary for you to travel to the meeqat.

Question

Should one pronounce the intention (niyyah) aloud at the time of ihram?

Answer

A Muslim should not pronounce what he intends except in the case of ihram, since this was done by the Prophet ﷺ. However, for prayer and tawaf, he should not pronounce the intention by saying, "Nawayt an usalli .... (I intend to pray) such and such prayer" or "I intend such and such tawaf", for that is an innovation in religion, and declaring it in a loud voice is worse. If pronouncing the intention was lawful it would have been made clear by the Prophet ﷺ to the Muslim ummah, either by word or deed, and the pious predecessors would have put it into practice.

Because it has not come down to us from the Prophet ﷺ or from the Sahabah we know it is an innovation (bidah), and the Prophet ﷺ said,

> "The worst of affairs [in religion] are the newly invented ones, and every bidah is misguidance."

(Narrated by Muslim)

He ﷺ also said,

> "Whoever brings into this practice of ours something that is not a part of it - it is rejected."

(Al-Bukhari and Muslim)

And in another version from Muslim:

> "Whoever does a deed not according to our practice - it is rejected."

Question

Is it permissible to perform tawaf al-wada with tawaf al-ifadhah when a person will be leaving Makkah immediately and returning to his country?

Answer

There is no problem in that. If a person delayed tawaf al-ifadhah and after stoning the pillars and completing the other hajj rites he plans to leave, he may intend tawaf al- wada with tawaf al-ifadhah. If he does each separately he has earned additional good, but when he does tawaf al- ifadhah intending also al-wada or intends both together it is sufficient for him and he has fulfilled the obligation.

Question

I am a resident of Jeddah and have performed Hajj seven times. But I did not perform tawaf al-wada because people said that there is no wada (farewell) for residents of Jeddah. Is my Hajj valid or not? Inform me, and may Allah reward you.

Answer

It is required of the residents of Jeddah and others in the same situation, such as the people of Taif, not to leave hajj except after tawaf al-wada. This is according to the Prophet's saying when addressing the pilgrims: "Let none of you leave until his last rite is at the House." (Muslim)

And Ibn Abbas reported that the Prophet ﷺ,

> ordered the people to make their last rite at the House, but he made an allowance for the menstruating woman.

(Al-Bukhari and Muslim)

Anyone who neglects it must offer a sacrifice as ransom (fidyah), which is a seventh share of a camel or cow, or one sheep or goat, to be slaughtered in Makkah and distributed among its poor. He should also repent, ask Allah's forgiveness and truthfully resolve not to do it again.

RULINGS (FATAWA)

Question

A person was performing tawaf around the Ka`bah and in the fifth circuit, for example, before he completed it the iqamah for prayer was called. So he prayed and then stood up to complete his tawaf. Does the fifth circuit count for him when he continues from where he stopped, or is the circuit annulled so he must begin it again from the Black Stone?

Answer

It is correct that in such a case the circuit is not invalidated and he may begin from the place he paused to pray with the imam.

Question

We live in Australia, and every year a large group of Australian Muslims perform the obligatory hajj. We travel from Sydney, and the first landing point for us could be any one of three: Jeddah, Abú Dhabi or Bahrain. Where is our meeqat? Do we assume ihram from Sydney or from some other place?

Answer

Neither Sydney, Abu Dhabi or Bahrain is a meeqat for Hajj or Umrah. Nor is Jeddah a meeqat for those from outside like you; rather, it is a meeqat for its residents. You should assume ihram at the first meeqat you pass over by air on your way to Makkah. The Prophet ˜ said upon designating the meeqats, "They are for those who come from them and those who come from beyond them who intend Hajj or Umrah."

(Al-Bukhari and Muslim)

You can ask one of the airline crew to inform you before approaching it and if you make the intention to enter ihram for Hajj or Umrah and recite the talbiyah before the meeqat for fear of crossing it without ihram, it is alright. Preparation for ihram by removing hair, bathing and wearing the ihram garments can be done in any place, even at home before setting out.

Question:

What is the ruling about someone who entered ihram for qiran, i.e., both Umrah and Hajj, but did not slaughter a sheep or feed the poor or fast? Then he left Makkah after the Hajj was over and is now far from al-Masjid al-Haram and the sacred places.

Answer

He must slaughter a sacrificial animal for his qiran Hajj in Makkah al-Mukarramah or else appoint a trustworthy substitute to do it for him and distribute the meat to the poor there. He may eat from it and give some to whomever he wishes. If he is unable to offer the sacrifice he should fast ten days.

Question:

A pilgrim completed all the pillars and requirements of Hajj except tawaf al-ifadhah and al-wada. If he did tawaf al-ifadhah on the last day of his hajj, which is the second day of tashreeq, but did not do tawaf al-wada, saying that one tawaf is sufficient, while he is not from the people of Makkah but from another city in the Kingdom of Saudi Arabia, what should he do?

Answer

If the case is as described and tawaf al-ifadhah was performed immediately before his departure, it also suffices as tawaf al- wada, as long as he has finished stoning the pillars.

Question

I performed Hajj as ifrad and did tawaf and sai before the stay in Arafah. Must I do sa`i again following tawaf al-ifadhah?

Answer

One who intended Hajj as ifrad (without Umrah) or qiran (Hajj and Umrah together) and then went to Makkah, performed tawaf and sai and remained in ihram without cutting the hair - that sai is sufficient and he does not have to do sai again. When he does tawaf al-ifadhah the day of Eed or after, it is sufficient [without sai] as long as he has not released himself from ihram until the day of sacrifice (Eed). Or, when he has brought with him the sacrificial animal and does not release himself from the ihram of Hajj and Umrah until Eed day, then the first sai is sufficient and there is no need for him to do a second one. The second sai is only for tamattu, when the person had released himself from ihram after Umrah and assumed it once again for Hajj. He must then do a sai for Hajj as well as the sai for Umrah.

Question

What is the ruling about someone who goes to Makkah without intending Hajj or Umrah?

Answer

Anyone going to Makkah without that intent, such as a salesman, office worker, postal worker, driver or others who have business there - such people are not required to assume ihram unless they wish to. This is understood from the Prophet's statement about the meeqats: "They are for those who come from them and those who come from beyond them who intend Hajj or Umrah". So one who crosses a meeqat not intending Hajj or Umrah does not need ihram, and that is mercy and facilitation from Allah to His servants.

Question

What should the pilgrim of tamattu` and qiran do when he is unable to offer a sacrifice (hadi)?

Answer

When he is not able to offer the hadi he must fast three days during Hajj and seven days when he returns to his family. He has a choice concerning the three days - if he wishes he can fast them before Eed day or if he wishes he can fast them on the three days of tashreeq. Allah has said:

﴿١٩٥﴾ وَأَتِمُّوا۟ ٱلْحَجَّ وَٱلْعُمْرَةَ لِلَّهِ ۚ فَإِنْ أُحْصِرْتُمْ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۖ وَلَا تَحْلِقُوا۟
رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ ٱلْهَدْىُ مَحِلَّهُۥ ۚ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ بِهِۦٓ أَذًى مِّن رَّأْسِهِۦ فَفِدْيَةٌ
مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَآ أَمِنتُمْ فَمَن تَمَتَّعَ بِٱلْعُمْرَةِ إِلَى ٱلْحَجِّ فَمَا ٱسْتَيْسَرَ مِنَ ٱلْهَدْىِ ۚ
فَمَن لَّمْ يَجِدْ فَصِيَامُ ثَلَـٰثَةِ أَيَّامٍ فِى ٱلْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ
لِمَن لَّمْ يَكُنْ أَهْلُهُۥ حَاضِرِى ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ

"And complete the hajj and Umrah for Allah. But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary, must offer] a ransom of fasting or charity or sacrifice. And when you are secure, then whoever performs Umrah followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford one] - then a fast of three days during Hajj and seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah, and know that Allah is severe in penalty." (2:196)

And in saheeh al-Bukhari, both Aishah and Ibn Umar related:

> "Fasting the days of tashreeq was not allowed except to those who could not obtain a sacrificial animal (hadi)".

It is preferable if one can fast the three days before the Day of Arafah, and he should not be fasting on the Day of Arafah because the Prophet ﷺ stayed in Arafah without fasting and he forbade fasting on the Day of Arafah for those who are in Arafah. The three days can be fasted either consecutively or separately and that is true of the seven at home as well. Allah did not stipulate they be fasted consecutively but only said: "And seven when you have returned". وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ

For one unable to obtain a hadi, fasting is preferable to asking people to provide one for him to slaughter.

RULINGS (FATAWA)

Question

Is it allowable for a woman to use pills to prevent her monthly period or delay it at the time of Hajj?

Answer

It is allowable for a woman to use pills to prevent menstruation when she fears it at that time. But it should be after the consultation of a medical specialist for the protection of her health. She may also use them in Ramadhan if she prefers to fast along with the other people.

Question

What is the ruling about someone who comes to a meeqat [for ihram] at a time other than the months of Hajj?

Answer

One who approaches a meeqat does so in one of two conditions:

1. He arrives there outside of the months of Hajj, such as in Ramadhan or Shaban. The sunnah for him is to assume ihram for Umrah, intending it in his heart and saying, "Labbayk for Umrah", and continuing to recite the talbiyah often until he reaches the Kabah. There, he ceases the talbiyah, makes a tawaf of seven circuits, prays two rakahs behind Maqam Ibrahim, performs seven trips of sai between as-safa and al-Marwah and then shaves the hair of his head or shortens it. By that he has completed his Umrah and is freed from all the restrictions of ihram.

2. He arrives at the meeqat during the months of Hajj, which are Shawwal, Dhul-Qadah and the first ten of Dhul-Hijjah. He can choose between three things: Hajj alone, Umrah alone or joining them together.When the Prophet ﷺ reached the meeqat in Dhul-Qadah for the Farewell Hajj, he gave his companions a choice between these three. The sunnah for one who is not bringing with him a sacrificial animal is to enter ihram for Umrah, and do as mentioned previously for the person crossing a meeqat outside the months of Hajj, because the Prophet ﷺ ordered his companions as they approached Makkah to make their ihram for Umrah, and stressed that.

Question My mother is advanced in age and wants to perform Hajj, but there is no mahram for her in her country. To bring a mahram would cost a large sum of money, so what is the ruling in such a case?

Answer Hajj is not an obligation for her because it is not permissible for her to travel to Hajj without a mahram whether she is young or old. If a mahram is available she should perform Hajj, but if she dies without doing so someone should make Hajj on her behalf using wealth from her estate. Otherwise, if someone volunteers to use his own wealth to perform Hajj for her it is good and righteous.

Question When is it permissible to appoint a substitute to stone the pillars?
Are there days when it is not allowed to appoint a substitute?

Answer It is permissible to appoint a substitute for rami (stoning) of all the pillars for one who is ill or weak, for the pregnant woman who fears harm, for the nursing woman or who has no one to stay with her children, for the elderly man or woman and any others who cannot for some reason perform rami. Also, the guardian of a young child stones for him/her. The substitute stones first for himself and then for the other person at each pillar unless he has already stoned for himself that day, in which case he does not begin with himself. However, it is only permissible to appoint someone who is performing Hajj. Anyone not performing Hajj may not act as a substitute for the stoning, and if he does, it will not fulfill the duty of the person who appointed him.

Question

I sometimes read tafseers of the Qur'an while not in a pure state, as during the monthly period, for example. Am I to be blamed for that and have I earned any sin by it?

Answer

There is no problem in the menstruating or postpartum woman reading books of tafseer, or in reciting the Qur'an aloud without touching the mashaf (which contains only the words of Allah), according to the most correct view of the scholars. However, a person whose impurity is due to marital intercourse or ejaculation should not recite the Qur'an at all, excepting separate verses, until he takes a bath (ghusl). It was confirmed about the Prophet(that he was not kept from reciting the Qur'an by anything except janabah (sexual impurity).

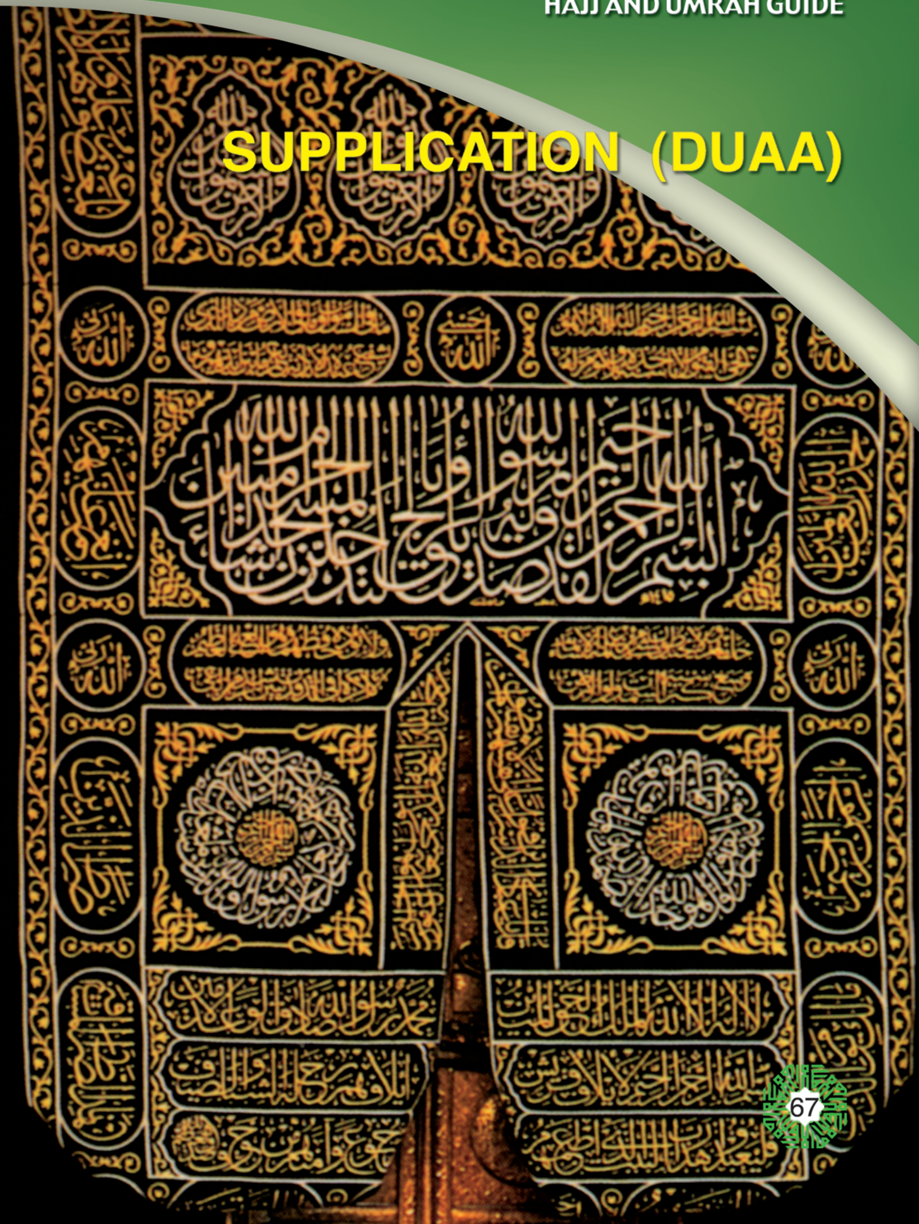
Question

I wore a face mask during Umrah without knowing that it is not permitted. What is the expiation for that?

Answer

Since the face mask, which is the niqab, is among the things prohibited during ihram, the woman who wears it must offer a ransom (fidyah). That means either to slaughter a sheep or goat, feed six poor people or fast three days. But that is on the condition that she had knowledge of it and remembered, so if she wore it out of ignorance of the ruling or while having forgotten its prohibition or that she was in the state of ihram, there is no ransom. It is only for someone who does it deliberately.

SUPPLICATION (DUAA)



SUPPLICATION

It has been related that the Prophet ˜ said, "The best supplication is that on the Day of Arafah and the best of what I and the prophets before me has said is:

La ilaha ill-Allahu wahdahu la shareeka lah. Lahul-mulku
wa lahul-hamdu wa huwa ala kulli shay'in qadeer."

(There is no god but Allah alone with no partner. His is the dominion and His is all praise and He is over all things competent.)

He ﷺ is also reported to have said, The most beloved words to Allah are four: Subhan-Allah, al-hamdulillah, la ilaha ill-Allah and Allahu akbar.

Therefore, one should repeat these words often with humbleness and presence of heart. He should mention Allah and supplicate him with words from the Qur'an and Sunnah at all times, but especially on this great day of Arafah, choosing the most comprehensive words of duaa' and dhikr, among which are:

- Subhan-Allahi wa bihamdihí, subhan-Allahil-atheem. (I glorify Allah and with praise of Him, I glorify Allah, the Great.)
- La ilaha illa anta subhanaka, inní kuntu minath-thalimeen. (There is no god but You; I glorify You. Indeed, I have been among the wrongdoers.)
- La ilaha ill-Allah. Wa la nabudu illa iyyah. Lahun-nimatu wa lahul-fadhlu wa lahuth-thanaul-hasan. (There is no god but Allah. We worship none but Him. His is the blessing and His is the favor and for Him is beautiful praise.)
- La ilaha ill-Allahu mukhliseena lahud-deena wa lau karihal-kafirun. (There is no god but Allah; we are sincere to Him in religion although the unbelievers dislike it.)
- La haula wa la quwwata illa billah. (There is no power and no strength except through Allah.)
- Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan wa qina adhaban-nar. (Our Lord, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of the Fire.)

وَقَالَ رَبُّكُمُ ادْعُونِيٓ أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

Allah, the Exalted, said in the Qur'an:

"And your Lord says, Call upon Me; I will respond to you'. Indeed, those who disdain My worship will enter Hell [rendered] contemptible." (40:60)

And the Prophet ﷺ said, "Your Exalted Lord is modest and generous; He is reluctant,when His servant raises his hands to Him,to return them to him empty."

And he ﷺ said, "No Muslim supplicates to Allah with a duaa free from sin and from that which cuts ties between relatives but that Allah gives him one of three things: either a direct response to his supplication or the accumulation of its reward for him in the Hereafter or the prevention of an evil from striking him which is equal to it [i.e., to his effort in duaa']." Those present said, "Then, we will do it abundantly." He ﷺ said, "Allah is more abundant."

THE ETIQUETTE OF SUPPLICATION

- Sincerity toward Allah
- Beginning by praising Allah and invoking blessing upon the Prophet ﷺ, then supplicating and closing as one began with praise of Allah and invoking blessing upon the Prophet ﷺ
- Determination during supplication and certainty of response
- Persistence in supplication, and not giving up when the response is delayed
- Presence of mind and heart during supplication
- Supplicating during both easy and difficult times
- Calling upon none but Allah alone
- Avoiding supplication against one's wife, property, child or self
- Lowering the voice and supplicating neither loudly nor inaudibly
- Acknowledging sin and seeking forgiveness for it, and acknowledging Allah's favor and thanking Him for it
- Not making a show of supplication
- Concentration, humbleness, hope and fear
- Amending wrongs as a part of repentance
- Repeating a supplication three times
- Facing the Qiblah
- Raising the hands during supplication
- Wudhu before supplication when it is easy
- Politeness with Allah during supplication

The Prophet ﷺ said:

"Supplication is worship."

And from the etiquette of supplication is

- Beginning with supplication for oneself and then others, like saying,

"O Allah, forgive me and so-and-so".

- Pleading to Allah using His beautiful names and sublime attributes, or mentioning a good deed one has done or the supplication of a righteous person who is alive
- Certainty that one's food, drink and clothing are all halal
- Avoiding supplication for anything sinful or for severing ties of relationship
- Being one who orders what is right, forbids what is wrong and avoids sins

Times during which supplication is answered:

- During the night
- After every prayer
- Between the adhan and iqamah
- In the last third of the night
- After the adhan for obligatory prayers
- During rainfall
- The last hour (before maghrib) on Friday
- When drinking Zamzam water, with sincere intention
- During prostration (sujud)

Supplications which are answered

- That of a Muslim for his brother Muslim
- That on the Day of Arafah
- When Muslims are gathered for the remembrance of Allah
- That of a parent for his child or against his child
- That of a traveler
- That of a righteous child for his parents
- The duaa from the Sunnah made following wudhu
- That made after stoning the small pillar
- That made after stoning the medium pillar
- That made inside the Kabah, and he who prays in the Hijr is inside the Kabah.
- That made upon as-safa
- That made upon al-Marwah
- That made at al-Mashar al-haram (or Muzdalifah)

Undoubtedly, the believer supplicates to his Lord at all times and places,
and Allah is near to His servants. He has said,

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ
إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

"And when My servants ask you concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be rightly guided." (2:186)
However, the aforementioned conditions and places are particularly favorable

CHOSEN SUPPLICATIONS

These supplications, or whatever can be said of them with ease, are suitable for Arafat, Muzdalifah and other places where duaa is recommended.

O Allah

O Allah, I ask of You pardon and well-being within my religion, my worldly life, my family and my property. O Allah, conceal my faults and calm my fears. O Allah, protect me from in front of me and from behind, on my right and on my left and from above me. And I seek refuge in Your greatness from being slain from below.

O Allah

grant me soundness in my body; O Allah, grant me soundness in my hearing; O Allah, grant me soundness in my sight. There is no god but You. O Allah, I seek refuge in You from disbelief, from poverty and from the punishment of the grave. There is no god but You. O Allah, You are my Lord; there is no god but You. You created me and I am Your servant, and I uphold Your covenant and [my] promise to You as much as I am able. I seek refuge in You from the evil I have done. I acknowledge before You Your favor upon me and I acknowledge my sin, so forgive me. For indeed, none can forgive sins except You. O Allah, I seek refuge in You from anxiety and sorrow, I seek refuge in You from inability and laziness, and from stinginess and cowardice, and I seek refuge in You from being overcome by debt or oppressed by men. O Allah, make the start of this day amendment, its middle prosperity and its end success. And I ask of You the good of both this world and the Hereafter, O most merciful of the merciful.

O Allah

I ask of You [my] acceptance after an occurrence, a pleasant life after death, the bliss of looking at Your noble countenance and the longing to meet You without harmful adversity or having been misled. And I seek refuge in You from doing wrong or being wronged, from transgressing or being transgressed against and from committing an offense or sin that you will not forgive.

CHOSEN SUPPLICATIONS

O Allah I seek refuge in You from being returned to decrepit old age. O Allah, guide me to the best deeds and morals; none guides to the best of them except You. And divert from me the evil ones; none can divert them from me except You.

O Allah Make good for me my religion, make my home spacious and bless for me my provision. O Allah, I seek refuge in You from harshness, heedlessness, humiliation and need. And I seek refuge in You from disbelief, disobedience, schism and showing off. And I seek refuge in You from becoming deaf and dumb, and from leprosy and the worst illnesses.

O Allah Grant my soul consciousness of You and purify it; You are the best to purify it. You are its patron and its Lord. O Allah, I seek refuge in You from knowledge that has no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered.

O Allah I seek refuge in You from the evil of what I have done and from the evil of what I have not done. O Allah, I seek refuge in You from the cessation of Your favors, from a change in the well-being You have granted, from Your sudden vengeance and from all that angers You.

O Allah I seek refuge in You from destruction and decline and from drowning, being burned and senility. And I seek refuge in You from being struck by Satan at the time of death. And I seek refuge in You from a lethal snake bite and I seek refuge in You from greed becoming characteristic.

O Allah I seek refuge in You from bad manners, deeds, desires and illnesses. And I seek refuge in You from overwhelming debt, the oppression of men and the malicious rejoicing of enemies.

O Allah Make good for me my religion, which is the safeguard of my affairs, make good for me my world within which is my livelihood, make good for me my afterlife to which is my return. And make life for me an increase in all that is good, and make death for me relief from all that is evil. My Lord, assist me and do not assist [others] against me, and support me and do not support [others] against me. Guide me and facilitate guidance for me.

O Allah Make me one who constantly remembers You, is constantly grateful to You, constantly obedient to You and constantly returning to You. My Lord, accept my repentance, wash away my sin, respond to my supplication, confirm my evidence, guide my heart, direct my tongue and remove resentment from my breast.

O Allah I ask of You firmness in the matter and determination in integrity, and I ask of You gratitude for Your favors and ability to worship You well. I ask of You a sound heart and a truthful tongue. And I ask of You from the good that You know and seek refuge in You from the evil that You know. And I seek Your forgiveness for that which You know, and You are the knower of the unseen.

O Allah Inspire me with wisdom and protect me from the evil of myself. O Allah, I ask of You ability to do good, to cease what is wrong, to love the poor, and that You forgive me and have mercy on me. And when You intend a trial for Your servants, take me to You in death unaffected by it.

O Allah I ask of You Your love and the love of those who love You and the love of every deed that brings me closer to You. O Allah, I ask of You the best request and the best supplication, the best success and the best reward. Keep me firm, make my balance heavy and my faith true, raise my position, accept my prayers and worship, and forgive my sins. And I ask of You the highest degrees in Paradise.

CHOSEN SUPPLICATIONS

O Allah I ask of You the beginnings of good and its endings, all it contains , its first , its last , its apparent and unapparent aspects, and the highest degrees in Paradise.

O Allah I ask You to raise my repute, remove my burden, purify my heart, guard my chastity and forgive my sin.

O Allah I ask You to bless my hearing, my sight, my form, my character, my family, my life, my work and to accept my good deeds. And I ask of You the highest degrees in Paradise.

O Allah I seek refuge in You from the distress of trial, from the lowest level of misery, from the perversity of fate and from the malicious rejoicing of enemies. O Allah, turner of hearts, make my heart firm in Your religion. O Allah, director of hearts, direct our hearts to obedience of You.

O Allah Give us increase and not decrease, honor us and do not despise us, grant us and do not deprive us, prefer us and do not prefer [others] over us. O Allah, make good the results of all our affairs and protect us from disgrace in this world and punishment in the Hereafter.

O Allah Apportion to us a fear of You that will prevent us from disobeying You, and obedience to You that will convey us to Your Paradise, and certain faith that will lighten for us the calamities of this world. And grant us enjoyment of our hearing, sight and abilities as long as You grant us life, and make it remaining with us. And let our revenge be on those who have oppressed us, and support us against our enemies. Let not the world be our greatest concern or the limit of our knowledge. Let not our calamity be in our religion, and give not authority over us, due to our sins, to those who do not fear You and will show us no mercy.

CHOSEN SUPPLICATIONS

O Allah I ask of You deeds conducive to Your mercy and which invite Your forgiveness, and the benefit of every act of righteousness, freedom from every sin, the attainment of Paradise and escape from the Fire.

O Allah Leave not for us a sin but that You have forgiven it, or a fault but that You have concealed it, or a problem but that You have relieved it, or a debt but that You have discharged it, or any need from the needs of this world and the next that You approve and is good for us but that You have fulfilled it, O most merciful of the merciful.

O Allah I ask of You mercy from Yourself which will guide my heart, consolidate my ability, amend my affair, guard my secret, elevate my reputation, show me in a good light, purify my deeds, suggest to me integrity, repel from me ordeals and protect me from all evil.

O Allah ask of You success on the Day of Judgement, a happy life, the position of the martyrs, the company of the prophets and victory over enemies.

O Allah I ask of You soundness of faith and faith with good morals and success followed by prosperity, and from You, mercy, well-being, forgiveness and approval.

O Allah I ask of You health, restraint, good morals and acceptance of Your decree. O Allah, I seek refuge in You from the evil of myself and from the evil of every creature under Your control. My Lord is on a straight path.

O Allah Indeed, You hear my words and see my position and know my secret and what I make known. Nothing about me is hidden from You, and I am a miserable one in need, calling for help and protection, apprehensive and afraid, acknowledging to You my sin. I ask You as one in need, pleading as a humble sinner, calling upon You with the supplication of one who is fearful and blind, one who has placed his neck before You, humbled his body to You and put his nose in the dust for You. May Allah bestow blessings and peace upon our prophet, Muhammed, and upon his family and companions.

SUPPLICATION IS WORSHIP

Duaa for Mounting Transport

Bismillah. Al-hamdulillah.

سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

Glorified is He who subjugated this for us, and [otherwise] we could not have made it compatible. Indeed, we, to our Lord will surely return.

(Quran - 43:13-14)

Al-hamdulillah, al-hamdulillah, al-hamdulillah. Allahu akbar, Allahu akbar, Allahu akbar. I glorify You, O Allah; indeed I have wronged myself, so forgive me, for none can forgive sins except You.

Duaa for Travel

Allahu akbar, Allahu akbar,

سُبْحَٰنَ ٱلَّذِى سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ ﴿١٤﴾

Glorified is He who subjugated this for us, and [otherwise] we could not have made it compatible. Indeed, we, to our Lord will surely return. (Qur'an - 43:13-14)

O Allah, we ask of You in this, our journey, righteousness and fear of You and [ability for] the deeds that please You. O Allah, facilitate for us this journey of ours and shorten for us its distance. O Allah, You are the companion in travel and the caretaker in the family. O Allah, I seek refuge in You from the hardship of travel, from a distressing sight and from a bad return regarding my property and family.

For the return journey, one repeats the above supplication, adding, "[We are] returning home, repentant, worshipping our Lord and praising Him.

Duaa Said Between the Yemeni Corner and the Black Stone

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْـَٔاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ ﴿٢٠١﴾

Our Lord, give us in this world what is good and in the Hereafter what is good and protect us from the punishment of the Fire. (Qur'an - 2:201)

Duaa While Standing at as-safa and al-Marwah

۞ إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ ۖ

Indeed, as-safa and al-Marwah are among the symbols of Allah.I begin with that with which Allah began.

After reciting this, the Prophet ﷺ began tawaf by ascending as-safa until he could see the Kabah, faced it, declared the oneness and greatness of Allah and said, "There is no god but Allah alone with no partner. His is the dominion and His is [all] praise and He is over all things competent. There is no god but Allah alone; He fulfilled His promise and supported His servant and defeated the [enemy] allies alone."

He repeated it three times, making other supplications in between. And he ﷺ did at al-Marwah the same as at as-safa.

CONCLUSION

Dear Pilgrim;

It is commendable that you are very careful to guard your Hajj from being blemished by sexual pursuits, defiance, disputing or sins. Also that your Hajj be done according to the Book of Allah and the Sunnah of His Prophet, Muhammad ﷺ, as completely and perfectly as possible in order to obtain the great reward: forgiveness of sins, expiation of misdeeds, and high degrees in Paradise, by the favor and mercy of Allah. For that is what is called the Hajj mabrúr (accepted Hajj).

Abú Hurayrah reported that the Messenger of Allah ﷺ said, "From one Umrah to the next is an expiation of what occurred between them, and the accepted Hajj has no reward except Paradise."

(Al-Bukhari and Muslim)

The accepted Hajj whose reward is Paradise is one in which the obligations were fulfilled and was performed completely, free from sins and full of good deeds. The fiqh scholars have said that it is one during which Allah was not disobeyed. So we appeal to your believing soul to adhere well to the Book of Almighty Allah, to follow the pattern of His chosen Messenger ﷺ, and to be an example to those around you in your dealings with your brother pilgrims. Thus, your Hajj will be accepted, in-sha'-Allah, and your effort appreciated. And you will return to your family as the day your mother gave birth to you, purified and with sins forgiven.

When you return to your land, noble pilgrim, Whenever your soul invites you to disobey Allah, the Mighty and Majestic,
Remember the day you circled the Ka`bah and walked between as-safa and al-Marwah ...
Remember the day you stood in Arafat with hands raised in hope and expectation of Allah's mercy, pardon and forgiveness ...
For that will help you to avoid committing sins and transgressions.

We ask Allah for everyone an accepted Hajj. He is able to do all things. And may Allah bless our Prophet, Muhammad and all of his family and companions.

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